

The difficultie

this great worke of saluation both
in rich and poore, both in high and
low: if this be not wrought
in them, it had bin good
for them they had
neuer beene
borne.



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CHRISTIAN

OECONOMY.

OR

HOUSEHOLD

GOVERNMENT.

THAT IS,

The duties of Husbands and Wives, of
Parents and Children, Masters
and Servants.

Taught by FRANCIS DILLINGHAM,
Bachelour in Divinitie, and now pub-
lished for the good of all
CHRISTIANS.

IOSEPH 24. 15.

I and my house will serve the Lord.

LONDON

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CHRISTIANITY

OF

THE

GOVERNMENT

OF

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OF

LONDON

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TO THE RIGHT
 worshipfull, wise and
 vertuous Ladies, the Lady
Anne Fleetwood, and
 Beatrix Diue, *Grace*
 and Peace.



Mongst many great
 and greuous dis-
 orders that are in
 Church and Com-
 mon-wealth (right
 Worshipfull and
 vertuous Ladies)
 a disordered family may iustly be num-
 bred: yea, indeede a great cause of dis-
 orders, both in Church and Common-
 wealth,

The Epistle

wealth, is a disordered family. Euen as it is in the bodie of a man, so long as euery member doeth his duety, the whole bodie is in health; so is it in families, so long as euery member of the family doth his duety, the whole family is in good estate. A family, as Aristotle teacheth in his 8. booke of Ethickes and 10. chapter, is a picture of a Common-wealth. As it is meete that Common-wealths should be well gouerned, so it is meete that families should bee well gouerned: families should be Churches. Rom. chap. 16. ver. 5. Greete the Church that is in their house, and Philem. the 2. ver. to the Church that is in thine house. As in Churches there should bee instructions, prayers, and the seruice of God, so should there be in families; but now a daies in many families there is all seruice, but the seruice of God; and so whereas mens houses should bee Bethels

Dedicatorie,

thels, they are Beth-aens. The Lord
(praised bee his name) hath seldome
granted so faithfull a Ministry, as hee
hath done in these daies: Ministers
are both eloquently learned, and lear-
nedly eloquent: they are mightie in
the preaching of the word, and in holi-
nesse of life, yet little good doe they. A
maine cause is the carelesnes of gover-
nours of families: many will gouerne
families that cannot gouerne them-
selues. A gouernour of a family is like
vnto a master of a Shippe or Pilote; if
he performeth not his duety aright, the
shippe must needes be in great danger;
so if the Master of a family doeth not
his duety, the family cannot be well or-
dered and gouerned. Fiftly are fami-
lies called little worlds, as the world is
Gods family, so should euery family be
Gods world: as God doeth order all
things in the world to his owne glory,
so should Masters of families gouerne

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to the glory of God : but alas many families are Zebels and Babels : they are like also unto faires and markets, in which there is swearing, swaggering, lying, drunkennes, and all kind of vice : so is it in families ; do not many men in families entertaine one another with othes, swearing most fearefully that they are welcome ? Doe they not entertaine one another with drunkennes, and all kinde of prophane pleasures ? Whereas their families should be Gods Churches, they are made the diuell his chappels ; and he that entreth into families, entreth as it were into hell ; such horror is there in them to a godly soule, by reason of all kind of filthinesse. For the redressing therefore of disorders in families, I thought good to publish this small treatise of household gouernement, taught publicly in my owne Congregation. The Lord graunt a blessing to all in my
parish

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Dedicatorie.

parish, that haue heard the same doctrine, and likewise to all that shall read this treatise. In the last chapter of Iudges, and last verse this is set downe by the holy Ghost: that in those daies there was no King in Israel, but euery man did that which was good in his owne eyes. Noting vnto vs, that the want of gouernement is the cause of confusion. The onely gouernement of many families, is to haue no gouernement at all: euery one is suffered to doe what he listeth. It is bad to liue vnder a gouernement, in which nothing is lawfull: but it is worse, to liue vnder a gouernement, in which all things are lawfull: what is it then to liue in families, in which all thinges are lawfull, excepting godlines? Now as I thought good to publish this treatise of household gouernement, hoping that the Lord will blesse some families by it; so I thought it conuenient to dedi

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*dedicate the same to your worshippes,
besecching the Almighty to give you
the gifts of gouvernement, that you may
so governe your families, that when the
Lorde shall call you to an account for
your gouvernements, you bee not found
vnrighteous and vngodly, but iust and
godly gouernours, that so ye may bee
partakers of the blessed sentence which
shall be pronounced, Come ye blef-
sed, inherit a kingdome prepared
for you from the beginning
of the world.*

AMEM.

Your worshippes
to command,

FRANCIS

DILLINGHAM.



I

CHRISTIAN

Oeconomy, or hous- hold government,

COLOS. 3. 18.

*Wives subiect your selues to your hus-
bands, as it is meete in the Lord,
&c.*



T the first verse
of this chapter S.
Paul exhorteth
the Colossians,
and in them all
Christians, to
generall dueties
of Christianity : which exhortati-
on reacheth vnto the 18. verse,
where

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where hee beginneth to exhort them to speciall dueties, pertayning to certaine orders: and in this exhortation, he numbred vp as it were three paires: The first paire is of man and wife: The second paire is of parents and children: The third paire is of masters and seruants. Touching the first paire, he beginneth with the dueties of wiues, which he comprehendeth in this word *Subiection*: this subiection he enforceth by a reason, *It is meete*. Secondly, he limiteth the same, *In the Lord*: as subiection is meete, so subiection out of the Lord is very vnmeete. Secondly, hee setteth downe the dueties of husbands, which are two, loue and sweete behauiour towards their wiues: *Husbands loue your wiues, and be not bitter vnto them*. The word is opposite to sweete, and is pro

properly referred vnto taste; for indeede many men are very vntastefull towards their wiues. Now whereas men are commaunded to loue their wiues; wee must not thinke that wiues must not loue their husbands; for loue them they must, and must in no case be bitter vnto them: but he giueth this precept to men, that the subiection of women may be mollified, tempered, and as it were delayed, as likewise he commaundeth subiection to women, because it is a meanes that their husbands should loue them, and in no sort be bitter vnto them. Thus we haue the text vnfolden.

Now in the first place I am to speake of the dueties of wiues: Secondly, of the dueties of husbands. First then of the dueties of wiues; in speaking of them I will obserue these

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these things : First, I will set downe probable reasons, why the Apostle should giue this commandement : Secondly, I will set down the kinds of subiection : Thirdly, I will set downe meanes how men may obtaine wiues subiect vnto them. Fourthly, I will handle the duties of wiues. Fifthly, I will set downe reasons of the subiection of women. Sixtly, I will shewe the duties of husbands, that haue not wiues subiect vnto them. Lastly, I will make vse of the doctrine, and so proceed to the duties of husbands.

Touching the reasons why the Apostle should giue this commandement to wiues ; they may bee three : First, many wiues beeing married when they were Infidels, their husbands remaining so still, might thinke that they, being conuer ted

uerted vnto God, should separat^e themselves from their husbands. This point the Apostle Saint *Paul* handleth at large, 1. Cor. 7. saying: *If any woman haue a husband an Infidell, and he consent to dwell with her, let not her put away her husband. Secondly, many women might thinke that by reason of religion, all were equall, as Christian seruants likewise might imagine, that religion should bring in an equality: but wee must know, that Christ hath freed men and women from the bondage of sinne and death, and not from outward subiection. Thirdly, it may bee, that though women were not in any of these two opinions: yet they might carrie themselves disorderly towards their husbands; wherefore Saint Paul setteth downe this precept: Wines subiect your selues*
to.

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towards your husbands. Thus I haue set downe probable reasons of this precept.

Now I come to the second point; namely, the kinds of subiection. Subiection therefore is eyther religious or humane: religious, which is in respect of faith and obedience, is due onely to Christ, 1. Cor. 7. 23. *Ye are bought with a price, be not ye the seruants of men.* Our Sauour Christ in the 23. of Mat. ver. 8. saith, *Be ye not called Rabbi, for one is your Master in heauen.* This condemneth popish religion, in which there are many Masters, as *Franci*, *Dominik*, and such like; *Religio* (saith *Lactantius* 1. booke 20. chapter) & *veneratio nulla alia tenenda est, nisi vnius Dei.* No other religious worshippe is to bee retained but onely of God: so say I, no Master in religion is to be acknowledged.

knownedged but only Christ. Touching humane subiection ; it is three-fold, voluntary, politique, or seruile: to voluntary wee are exhorted, Gal. 5. 13. *Serue one another by loue* : to politique subiection wiues are here exhorted : to seruile subiection seruants are afterward exhorted. The difference betwixt politique subiection and seruile is this : he that is seruilly subiect, worketh for another : hee that is politiquely subiect worketh for his owne good. Thus much touching the kindes of subiection.

In the third place I am to shew how men may get & obtain wiues subiect to them : for the effecting of this first, they must goe about this great busines with prayer to God. *Houses and riches* (saith Solomon Pro. 19. 14.) *are the inheritance of the fathers, but a prudent wife com-*
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*Arist. Pol. 1
cap. 3.*

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meth of the Lord; shall men then goe about such a businesse without prayer vnto God; seeing a good wife is Gods gift, as if Gods gifts were not earnestly to be desired by prayer. God therefore in his iustice hath punished many men with vntoward wiues, because they haue not asked at his hands good and godly wiues, but haue taken marriage in hand without prayer vnto God. If men must beginne all their actions, with prayer vnto God for a blessing vpon them: how much more must they begin the honourable estate of marriage, with prayer vnto God? Men in ancient time (saith *Plutarch*) placed *Mercury* next to *Venus*, teaching vs, that marriage needeth reason: Doeth it not also require prayer? let men then pray vnto God, least they come together like vnto brute beasts,

beasts, to satisfie their fleshly and carnall lusts. Secondly, that husbands may obtaine wiues, that will be subiect vnto them ; they must seeke for those that are of a meeke spirit, *Let the hid man of the heart* (saith Saint Peter) 1. Epist. chapt. 3. ver. 4. *be vncorrupt with a meeke and quiet spirit, which is before God, a thing much set by.* Now such are of a meeke spirit, as are not by nature fierce and desirous euer of reuenge, but milde, tractable, courteous, soft, and gentle ; easily forgiving a wrong, if it be done vnto them ; hating chidings, contentions, and strife, ready to giue place to euery bodie : this meekenes of spirit is a wonderfull blessing of God ; it prepareth people to the knowledge of God : First, by removing anger : Secondly, by removing the contradiction of the

I 2 truth ;

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truth; the angrie person careth not to learne, and what careth hee or she to contradict the truth? Touching this meekenes of spirit, some by nature are not so fierce as other; yet this being but nature, is not sufficient: Secondly, some are gentle for feare of punishment, neither is this acceptable in Gods sight: Thirdly, some are meeke for conscience to God, and this is the meekenesse which the Lord doeth accept. *Blessed are the meeke, for they shall inherite the land*, saith our Sauour Christ. And surely well is it with that man, that hath a wife that is thus meeke spirited; for as *Solomon* saith, Pro. 27. ver. 15. *a continuall dropping in the day of raine, and a contentious woman are alike*: and againe, Prou. 21. ver. 9. *It is better to dwell in the corner of an house toppe, then with a contentious woman*

in

in a wide house. The learned Philosopher *Aristotle* in his 7. of *Ethi.* and 6. chapter, compareth angrie persons to dogges, *qui, priusquam attenderunt, virum sit amicus necne, si quis modo fores pulsauerit, latrant:* which barke if any knocke at the doores, not regarding whether they be strangers or knowne vnto them: so the angrie person barketh at euery thing. Would men willingly drinke of troubled water, and would men willingly haue to doe with angrie persons, which are like vnto troubled water? A great meanes to chuse a woman of a meeke spirit, is fame; for as one saith, *uxor est eligenda auribus;* a wife is to bee chosen by report. If it be a fame that shee is a scold, great danger there is if she proue not so. The third meanes to obtaine a wife, that will be in subiection,

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tion, is not to marry for wealth onely; for as one saith, *Dote imperium vendidi*. I haue solde my rule for a dowrie : and surely how many now a daies sell their rule for dowries? they dote so vpon dowries that they haue lost their gouernement, and be come in subiection. It was wont to be a saying, *Dummodo morata venit, dotata satis est*: so be it she be well mannered, she hath dowrie enough, but now the case is turned *Dummodo dotata venit, morata satis est*: so be it she be rich, she is mannered well enough. *Lycurgus* forbad that maides should haue dowries, to the entent that vertue should bee sought after in marriage. Here then iustly are reproued young men which marry with old women onely for wealth. Well writeth one, *Propter opes tene-ram vendit quicumque iuuentam*:

Mer-

*Mercatur lites & sine fine dolos: Nulla
quies illum recreat pax nulla fouebit,
&c.* That is, whoſoeuer ſelleth his
young age for wealth, buyeth infi-
nite contentions and deceits: No
reſt can reſreſh him, no peace can
cheriſh him. He ſhall haue conti-
nuall ſtrifes and continuall braw-
ling. To ſet downe reaſons a-
gainſt this kind of marriage: Firſt,
a man muſt conſider, it is againſt
nature, which intendeth preferua-
tion: Secondly, it is againſt reaſon,
which intendeth comelines in mar-
riage; wherefore I may ſpeake thus
to the young men that marry af-
ter this manner: *O male prudentes,
qui tam connubia ſaua quaritis, & ſer-
uum tenditis eſſe pecus.* O fooles
that ſeeke ſuch cruell wedlocke,
and labour to be but ſlauiſh beaſts.
To this head might I alſo referre
vnequall marriages, when men wil

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marry with women of too high degree, as Gentlemen with Noblewomen: It is a principle in nature, *uxorem ducito ex equalibus*: marry with thy equals. By such vnequall marriages how many men are become subiect to their wiues. *I haue, saith Solomon, Eccles. 10.7. seene seruants on horses, and Princes walking as seruants*. May not men now a daies see wiues on horses, and husbands walking as seruants on the ground? Fourthly, that a man may obtaine a wife that will be in subiection vnto him, he must chuse a prudent and wise wife, for prudence and wisdom respecteth persons, time, place, and manner of doing a thing: who so then marieth a prudent wife, must needes haue one that respecteth his person, and so be in subiection: prudence teacheth the wife, that her
hus-

husband is her head, and so subiecteth her selfe vnto him. No maruell then though many men haue not their wiues in subiection; for they haue married fooles which know not their place, neither doe they regard any mans person. The heathen man crieth out, *Homo homini quid præstat? stulto intelligens quid interest?* How doth one man excell another? What difference is there betwixt a foole and a wise man? But the husband may iustly crie out, How doeth one vvoman excell another? What difference is there betwixt a foolish and a wise vvoman? *A wise woman*, saith Solomon, Prou. 13. ver. 1. *buildeth the house, but the foolish destroyeth it with her owne hands.*

Fiftly and lastly, he that wil haue a vvife in subiection, let him match with a religious woman, for religion

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on teacheth her subiection. *Be not vnequally yoked* (saith Saint Pau', 2. Cor. 6. 14.) *with Infidels.* A man of religion, that matcheth with an irreligious woman, is vnequally matched, and therefore his yoake must needs be heauie. *A house diuided cannot stand:* how should that house then stand where man and vvife are diuided, one dravving this way another that vvay? If it be *good and ioyfull for brethren to dwell together in vnity*, is it not good and ioyfull for man and wife to dwell together in vnity in religion; but the misery of this age is that, *an diues sit, querunt omnes : an bona nemo.* Men enquire after wealth, not after religion in a woman. Hence it is that some liue discontentedly, and come in the end to great miserie. In the fourth place I am to handle the dueties of wiues towards their
hus-

husbands. The first duetie of a vvife is to be a helpe vnto her husband : this duety is expresse in the 2. of Gen. 18. ver. *It is not good that man should bee himselfe alone : I will make him an helpe meete for him :* A helpe not onely in generation, but in all Christian dueties : First, she must be an helpe in religion, otherwise a religious husband is vnequally yoked : and this should be an especiall end of marriage, to further the Kingdome of God in a man. A notable example vvee haue hereof in *Gregory Nazianzen* his mother, vvho vvas to his father, *non modo adiutrix, sed & dux, & antesignana :* not onely a helper, but also a captaine, and ring-leader in piety. Cleane contrary is it vvith many vvomen, wheras they should be helps vnto their husbands, they are vvounds vnto them. Secondly, she

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she must bee an helpe to her husband in household gouernement: otherwise (as the Heathen man said) the husband (*aquam cribro haurit*) doeth but draw water with a sieue: great reason is there for this duty: First, necessity, for otherwise their children can haue no right education: Secondly, the mans calling is to handle things abroad; her calling is to deale with things at home: Thirdly, the profite of the whole family must cause the wife to performe this dutie: otherwise families runne to ruine. Thirdly, the wife must bee a helpe to her husband in prosperity, seeing that he be not puffed vp with the same; and againe, exhorting him, to giue God thanks for his blessings: Lastly, shee must bee an helpe to her husband in aduersity, comforting him in the same, least he

he be too much cast downe. The life of man hath many miseries and crosses, and therefore needeth comfort : happy then is that man, that hath a wife that is an helpe vnto him in all these dueties. The second duety of a wife is subiection : for this cause the husband is compared to the Sunne, and the wife to the Moone. Now let vs remember what subiection the wife must yeeld : politique, not seruile and slauish subiection : as she was not made of the head of *Adam*, so was shee not made of his feete; teaching vs, that the wife must bee her husbands fellow, and not his slaue. This politique subiection should haue beene in innocency, if *Adam* and *Eue* had neuer fallen, for mankind is by nature ciuill and sociable, and therefore requirith gouernement. But it may be
ob-

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objected, Gen. 3. 16. It is said after the fall, *thy desire shall bee subiect to thine husband, and he shall rule over thee.* I answer, that this subiection is to bee vnderstood of griefe and sorrow, not of such subiection as was before the fall.

Touching the other dueties of wiues, as to abide at home, whence she is called an houswife, & to keep chastity, they may well bee included in these two; for shee that is a right helpe, shee will remaine at home, and keepe her selfe chaste. *Phidias*, as *Plutarch* reporteth, painted *Venus* vpon a Snaile; signifying, that the wife was to abide at home, and indeede it is a very vncomely thing for women to frequent markets, as many doe. Now then I will set downe reasons why the wife must be subiect. First, Gods ordinance, which is sufficient

ent to a Christian woman. Secondly, it is a meete & a comely thing: are not women delighted in comelines? here is comelines for them, to be subiect to their husbands. Thirdly, let vvomen consider vvhat is written, 1. Tim. 2. 12. *I permit not (saith St. Paul) the woman to vsurpe authority ouer the man, but to be in silence; for Adam was first formed, then Eue, and Adam was not deceiued, but the woman was deceiued, and was in the transgression.* The reasons of subiection being handled, I am to shewe the dueties of husbands, which haue not their wiues in subiection: what must they do? Must they come to bittternes? Must they fight? God forbid. They must perform three duties, the first duty is of patience, the second duty is of prayer, the third is of a Christian conuersation; and if these duties were per-

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performed, being Gods owne ordinances, many women might bee brought into subiection by their husbands : but because husbands practise not these duties, therefore it is iust with God to punish them with disobedient wiues. In a word to handle these dueties : if patience be to be practised, to whom should men practise it, but to them that are nearest vnto them, as their wiues are ? but it is to bee feared, many men are lambes abroad, but they are Lions at home. Secondly, concerning prayer, if men must pray continually, must they not pray for the conuersion of their wiues ? But alas, men knowe not how to pray ; *Nerunt peccare, non precari.* They know how to sinne, not how to pray. Lastly, touching Christian conuersation, Saint *Peter* 1. Epist. 3. chap. ver. 1. writeth thus :

thus: *Let the wiues be subiect to thei^r husbands, that euen they that obey not the word, may without the word bee won, by the conuersation of the wiues, while they behold your pure conuersation, which is with faith.* The same is to be said of men: their conuersation must bee such, as that their wiues which obey not the vvorde, may be vvon by their pure conuersation. Thus then vve see, that if husbands vv ere men of patience, men of praier, men of a Christian conuersation, they might vv in their vv iues, by Gods blessing vnto religious subiection. Novv in the last place I am to come to the vses of the doctrine. Hence we learn in the 1. place, hovv to ansvvere their argu mēt, vv ho vv ould not haue vv omē to gouern & rule coutries: thus they argue; They vv hich must be in sub- iectiō must not rule, but womē must

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be in subiection, *Ergo*, they must not rule. I answere, they must be subiect to their husbands, not to their family; therefore this reason doth not infringe the gouernment of women; concerning which point, it is not my purpose to speak at large, onely let vs knowe, that God hath determined this controuerfie long agoe, Numb. 27.8. *If a man die and haue no sonne, then hee shal turne his inheritance to his daughter: Lata est* (saith Aug. lib. 3. De ciu. Dei, cap. 21.) *Roma lexilla, ne quis heredem feminam faceret, nec unicam filiam: qua lege quid iniquius dici aut rogitari possit, ignoro.* At Rome there was a law made, that no man should make a woman or his onely daughter heire: I know not what law can be deuised more vniust then this lawe is. The second vse of the doctrine toucheth women

women that will be subiect, but to whom? not to their owne husbands but to other men, and will prostitute themselves as adulteresses vnto them, forgetting the covenant of their God, Prou.2. *Surely their houses tend to death, and their paths vnto the dead.* Julius Caesar made a lawe, that if the husband or the wife, found either in adultery, it should bee lawfull for the husband to kill the wife, or the wife the husband: Death then by the light of nature is a fit punishment for adulterers and adulteresses. The third and last vse of the doctrine is this; to rectifie the manners of those wiues which will rule, and not be in subiection, otherwise there is no peace: many husbands as *Socrates*, are troubled with scolding *Zanthippes*; these neither regard Gods ordinance, or his com-

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mandements, nor the light of nature, and if prayer, patience, and a Christian conuersation will doe them no good, they must bee left vnto almightie God, who will one day giue them their iust deserts. *Libido est illis, male loqui.* It is pleasure to them to scold, but this pleasure one day, shall be wormewood vnto them. And so I come to the verse, containing the duties of husbands. *Husband* (saith the Apostle) *loue your wiues, and be not bitter vnto them:* which precept hee annexeth and ioyneth to the subiection of women, subiection being a meanes of loue; the subiection of subiects causeth the loue of a Prince; the subiection of children causeth the loue of parents; the subiection of seruants causeth the loue of masters; euen so the subiection of wiues causeth the loue of huf-

husbands, and yet many men are so
sauage and rude, though they haue
most dutiful wiues, yet are they bit-
ter vnto them: if vndutifull wiues
haue bitter husbands no maruell,
through Gods righteous iudgmēt.
But this is vntollerable in a mā, that
he should be distastfull to his wife,
whē she is subiect to him: & wher-
as husbands are commanded *to loue*
their wiues, & not to be bitter vnto thē;
it must not be so taken, as if wiues
must not do the like vnto their hus-
bāds; for the loue of man and wife
must be reciprocal: the loue of man
& wife must be like an eccho, which
is an answering again of the voice.
Man & wife are relatives, & mutu-
als: so must their loue be mutuall &
relative. In handling the dueties of
husbāds as before in duties of wiues,
I wil obserue these things: First, the
reasō of the precept: Secondly, how

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farre a husband muſt loue his wife. Thirdly, how he may loue his wife. Fourthly, I will handle the dueties of husbands. Fifthly, I wil ſet downe reaſons of loue. Sixtly, I will ſhew how men are bitter vnto their wiues. Seuenthly, I will declare what vvomen muſt doe that haue bitter husbands. Eightly, I will make vſe of the doctrine. Touching the fiſt point: namely, the reaſon of the precept and commaundement; this in a word is it: men are by nature the ſtronger veſſelles, and women the weaker; therefore the Apoſtle commandeth men to loue their wiues, and not to be bitter vnto them: a man is called *Vir a viribus*, becauſe hee excelleth in ſtrength, and ſo may eaſily bee bitter to a woman: a woman is called *Mulier quaſi mollior*, the ſofter and weaker; euen as when two pottes meete

meete, the one of brasse, the other of clay, there is danger to the potte of clay: so is it when the stronger person meeteth with the weaker, there is danger to the weaker, especially if the stronger be bitter to the weaker. And thus much touching the reason of the precept. As touching the second point, how farre a man must loue his wife: we must know, that he must *loue her in the Lord*. That which the Apostle vttered concerning wiues, that their subiection must bee *in the Lorde*, is here to be repeated in the loue of husbands: they must loue their wiues *in the Lord*. *If thy wife (saith Moses, Deut. 13.6.) that lieth in thy bosome, intice thee secretly, saying, let vs go and serue other Gods, which thou hast not knowne; thou, I say, nor thy fathers: thou shalt not consent to her, neither shall thy eye pittie her.* Our

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Sauour Christ likewise in the 10. of Mat. 37. saith, *He that loueth father or mother more then me, is not worthie of me*; so hee that loueth his wife more then Christ, is not worthy of Christ. Here then are iustly reproued those men, which loue their wiues more then the Lord: if their wiues bee papists or atheists, they will bee Papists or Atheists themselves; such load-stones are some wiues, to draw their husbands vnto their religion: the husband should not be so vxorious, as to be drawen to a false religion, for the loue of his wife; let his loue be *vsque ad aras*, euen vnto religion. Secondly, here are iustly reproued those husbands which feede the phansie of their wiues, in strange ornaments, apparell, tyars, and paintings; the ornament of the bodie, should answer the ornament of the minde, but

but in the ornaments of the minde there should be no paintings, therefore likewise in the ornaments of the bodie there ought to bee no painting. Secondly, chastity and modesty are the ornaments of a woman, but these are endangered by feeding the phancies in women. *Ergo*, they are not to be fed. Thirdly, strange attire is fitte for players vpon a Stage, therefore it is not meete for modest women. The effects of this are strange, as beggery, oppression of the poore, neglect of the family and wofull ruine.

Elephantus (saith *Plutarch*) *splendidam vestem ferre non potest: sic nec quidam homines; abstineant ergo mulieres.* The Elephant cannot abide gorgeous apparell, no more can many men; therefore let their wiues abstaine from them. The Egyptian woman, sayeth the same

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same author, did not vse shoes that they might abide at home. Now a daies if womens ornamentes be taken away, they wil not goe abroad. If euer the Oppian law was necessary, now it is necessary, the law was this ; *Ne mulieres vestem varii coloris, ne plus semunciam auri haberent.* That women must neither haue a garment of diuers colours, nor aboue halfe an ounce of Gold in their garments. *Cornelia*, *Paulus Aemilius* his wife, when as *Campania* shewed her ornaments vnto her, and desired that shee likewise would shew hers ; gaue this answer : I haue no ornaments but children well brought vp. Oh that women now a daies would imitate but this heathen person, which neuer knew God. And so I come to the third point, how a man may loue his wife : First, let him not marry

marry for blinde affection onely,
but for true loue: *Sapiens vir* (saith
Saint Hierom) *iudicio debet amare*
conjugem, non affectu: A wise man
ought to loue his vvife in iudge-
ment, not in blinde affection. Af-
fections are like vnto a false glasse,
which deceiueth a man looking in
the same, so doe affections likewise:
again, they are like vnto a mist,
which hindereth the sight; euen
so the affection of loue hindereth
the vnderstanding. *Ignis* is called
Cecus, Loue is said to be blind, and
so it is indeede, for to a blind louer
deformity is beauty, vice is vertue;
as on the contrary, enuie calleth
vertue vice, and beautie deformity.
Secondly, that a man may loue his
vvife sincerely and truely, he must
not match onely for dowry; for if
he doth so, it is plaine, that hee lo-
ueth the womans riches, not the
woman

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woman heartily : so then, *quemadmodum ignis, qui accenditur stipula, facile extinguatur* : as fire that is kindled in the stubble, is soone put out, so is loue that ariseth not vpon a good ground. Againe, *ut speculum auro ornatum non prodest, nisi ostendat faciem* : sic nec diues uxor, nisi sit similis viro : as a glasse, though it be of golde, is of no vse except it sheweth a mans face ; euen so is it with a rich wife, except she be like her husband. Thirdly, hee that will loue his wife aright, must not match onely for beauty, or to satisfie carnall lusts, for this loue likewise will be soone extinguished. As some bodies consist but of parts that are bound together, some consist of parts that are ioyned together, others of partes that are mingled together : so they which match for dowry, or for carnall

nall affection; there loue is but eyther bound together, or ioyned together, it is not mingled together as it should be; for the loue of man and wife should be like the humors of the body, which are mingled one with another. How then (some will say) may a man loue his wife sincerely? I answere, if hee matcheth with her for vertue; for time will not dissolue the friendship of vertuous persons. *Bonorum amicitias nulla temporis longinquitas deleuerit*, saith *Isocrates*, no length of time can part the loue of good men; so no length of time can seperate the loue of a good husband and a good wife. Now I proceed to the fourth point; namely, to the dueties of the husband. The first dutie of the husband, is to prouide for his wife. *If there beanie* (saith the Apostle, 1. Tim. 5. ver. 8.)
that

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that provideth not for his owne, and namely, for them of his household; hee denieth the faith, and is worse then an infidell. The very light of nature teacheth that, *in familia prima cura uxoris habenda sit*: in a family the first and chiefe care should bee of the vvife, for by consent they are both one.

Secondly, the family is preserved by her. Thirdly, she is the naturall companion of her husband. In the prouision of a husband for his wife: First, it is required that shee be furthered in religion; as shee must be an helpe vnto him, so hee must helpe and further her in religion: religion chalengeth the first place in the family. Secondly, the husband must provide al temporal thinges that are necessary: prudence should bee in a husband, which is a prouidence of necessa-

rie

rie things for life. Hence as the Philosopher saith, those beasts are called prudent, which haue a facultie and a naturall instinct, to prouide necessary things for this life.

As the wife must haue a care within doore, so must the husband without, whereby is reprobued the vngodly dealing of husbands, who by dicing and carding, and bargaining and idlenes, bring themselves, their wiues and their posterity to extreame penurie. Some on the contrary, are so addicted to the things of this life, that they, vnder pretence of prouiding for their families, care not by oppression and vsurie to heap vp whatsoeuer they can get. *He that encreaseth (saith Solomon, Pro. 28. 8.) his riches by vsury and interest, gathereth them for him that will bee mercifull vnto the poore.* Wherefore I desire husbands

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bands to avoid two rockes, the one negligence, and carelesnesse in providing for their families: the other couetousnes, in too much caring for them; for this carefulnes is the bane and poison of true religion: now vpon these two rockes doe most men light; namely, carelesnesse, and too much carefulnes. The second duetie of the husband, is to beare with the infirmities of his wife, remembering shee is the weaker vessell: If this be not, it is to bee feared least the patience of the wife be turned into furie. *Patientia nimium lesa fit furor.* Patience too much prouoked, is turned into frensie: as the husband is to beare with the infirmities of the wife, so is shee likewise to beare with the infirmities of her husband by the lawe of charity and equality. A wife would not haue all her infirmities

mities objected vnto her: *Ergo*, she
 is not to object all her husbands
 infirmities to him. Now in bea-
 ring with one anothers infirmities,
 I doe not meane that they should
 giue libertie to one another, to sin
 against God, but I meane, they
 should exercise watchfull patience.
Iob reprehendeth his wife, speaking
 like a foolish woman; so may the
 wife reprehend her husband, speak-
 ing like a foolish man: yet must
 they beare with one anothers in-
 firmities: that is, they must practise
 lenity, not seuerity; clemency, not
 tyranny. The third duty of the hus-
 band, is to loue his wife. *Husbands*
 (saith the Apostle) *loue your wiues, &*
be not bitter vnto the. This loue must
 bee vnderstood of marriage loue,
 which is as it were a religious con-
 sent, and an vnion of two in one
 substance. This loue brings with it

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concord of families, fauour of friends, comfort of kinred, and grief to their enemies, with other infinite commodities, which I will not recite. *A house diuided can not stand* (saith our Sauour Christ) And how should houses then continue where man and wife are diuided? By deuision man and wife fall to whoredome and other filthy finnes. And these may bee reasons to mooue the husband to loue his wife, which is the fift point that I should haue handled; yet must the husband remember, that his loue bee temperate to his wife, for (saith Saint Hierom) *adulter est in suam uxorem amator ardentior, lib. 1. cont. Ioui*. He committeth adulterie with his wife that is an intemperate louer of her.

These fise points beeing thus handled, I come to the sixt, how
men

men are bitter towards their wiues. Men in auncient time (saith *Plutarch*) placed by *Venus* the three Graces, shewing that bitternesse must be remoued from marriage: Seeing then men must not be bitter vnto their wiues, let vs see how they are bitter & very distastful vnto them. First, they are bitter vnto them, by not allowing them necessary and conuenient maintenance; some men are so straight laced, that they are very *Nabals* vnto their wiues: that is, very churles: as men must not feede their wiues humours in pride, so must they grant them all necessary and comely maintenance: this Gods law, mans law, and very reason doeth teach. Gods law, for by it there is a perpetuall vnion betwixt man and wife; therefore there must bee a communion of goods. Second-

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ly, mans law doth teach the same, least there be a distraction betwixt man and wife. Lastly, reason doth also enforce the same, which teacheth, that marriage loue must bee sweete, firme, and constant. Secondly, men are bitter towards their wiues by wordes, in rayling on them with opprobrious terms, such as are vnseemely for Christians: If one man should not raile on another, how much lesse should men raile on their wiues: let these men know that, *maledicere* is but *thesaurus stultorum*; to raile is but the treasure of fooles.

Lastly, men are bitter towards their wiues by blowes, which is an intollerable thing in an husband; for if it be not lawfull to beate an enemy that flieth to a mans house for succour, much lesse is it lawfull to beate his wife, which is continually

ally in his house. Secondly, the examples of good husbands, which neuer dealt thus with their wiues, condemne this dealing. Thirdly, nature reprobeth these men, for the wife is one flesh with her husband, & is not he a bedlam that wil beate himselfe? Lastly, the euent that follow bitternes, do declare what bitternes is. *Clytemnestra* by reason of iniury offred by her husband, fel into the fearefull sinne of adultery, and conspired to the death of her husband: let men therefore take heed how they bee bitter towardes their wiues. Touching the seuenth point, what women must doe that haue bitter husbands; they must practise the same dueties that men must practise, which haue wiues, that are not in subiection vnto them. First, they must pray for the conuersion of their husbands.

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Secondly, they must possesse their soules in patience.

Thirdly, they must seeke to winne their husbands by a Christian conuersation. Touching prayer, if it be the duetic of a Christian to pray for all sorts of men, is it not the duty of a Christian wife to pray for the conuersion of her husband? And as for patience, she must know, that patience is as necessary for her soule, as fire and water for her outward businesse.

Lastly, a Christian conuersation is a meanes to breake a stony hart; if these will not preuaile, she may complaine to the Magistrate, but a Diuorce she may not seeke nor sue for, it being allowed onely in the case of adulterie: but if these duties were practised; namely, prayer, patience, and a Christian conuersation, men and women neede not pro-

proceede to those extremities that they doe. *Plutarch* saith, that the Sunne did overcome the winde, for the wind did cause men to gird their garments close to them, but the Sunne is a meanes to loosen them; euen so patience in the ende getteth victory.

Now in the last place I come to the doctrine: If men must loue their owne wiues, what shall wee say of husbands, that loue other mens wiues better then their own? Is not this a monstrous sin which is committed against God, against the Church and common wealth, against thy neighbour, against thy selfe and thy posterity. Secondly if men must loue their wiues, what shall we thinke of those husbands which are much in fighting with their wiues, and little in loue? It is small glory to contend and striue

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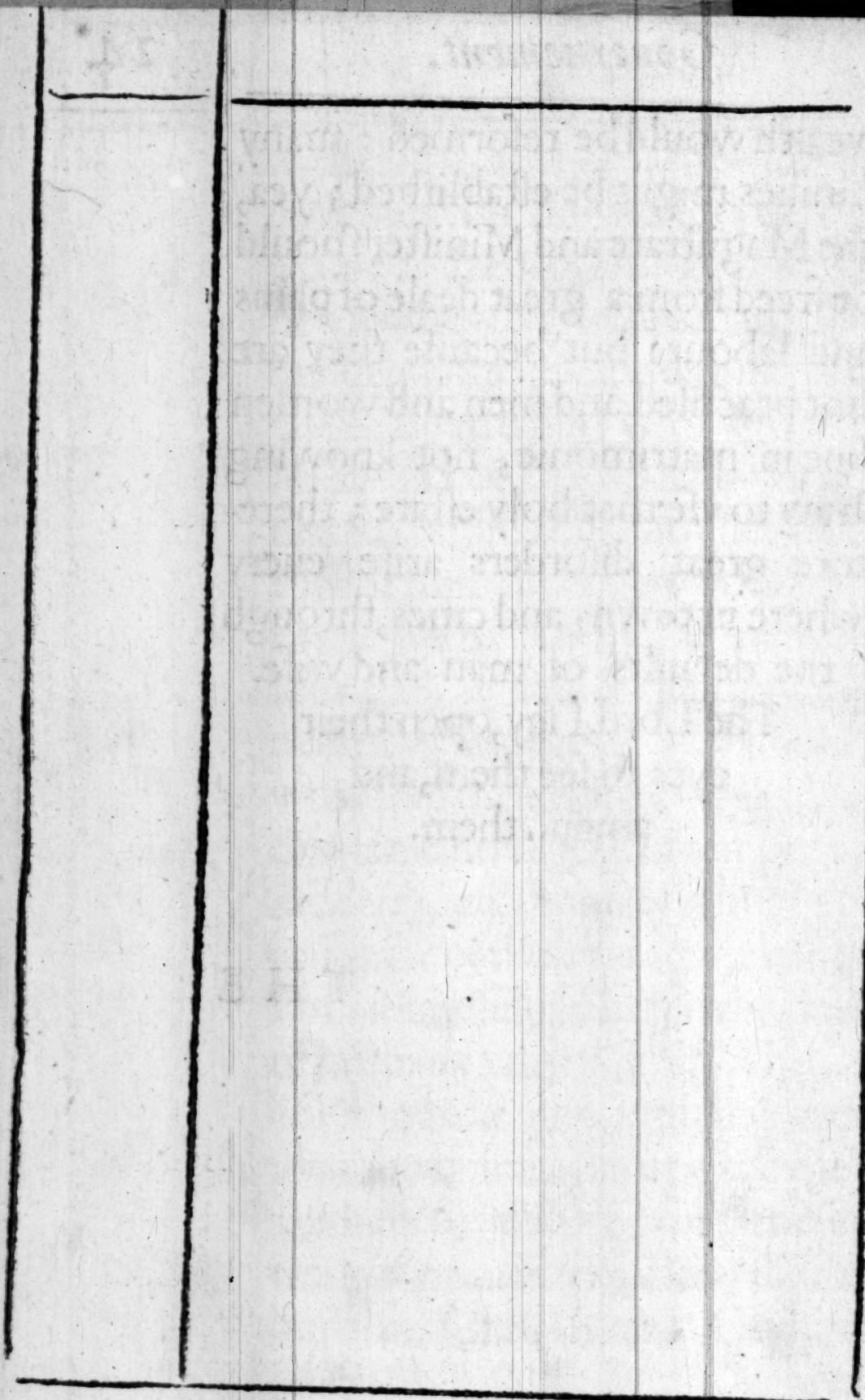
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with thy weaker, but lesse glory is it to striue with thy wife: yea, it is a shame and reproach. If thou must needes shew thy selfe a man, shew thy manhood in vanquishing sinne, not in quarrelling with thy owne flesh. Is not he out of his wits that teareth himselfe? Is not hee madde that beateth his wife? which is his owne flesh. Lastly, if men must loue their wiues in the Lord, temperately, modestly and honestly, what shal men thinke of husbands that haue no regard of temperance, modesty, and honesty? but I spare to speake of these things. And thus I haue briefly handled the dueties of husbands and wiues. The Lord of his infinite goodnes and mercie giue them grace, to practise the duties here set downe: for if these duties were practised, many disorders both in Church and Commonwealth

wealth would be reformed: many families might be established; yea, the Magistrate and Minister should be freed from a great deale of pains and labour: but because they are not practised, and men and women liue in matrimonie, not knowing how to vse that holy estate; therefore great disorders arise euery where in towns and cities, through the defaults of man and wife.

The Lord, I say, open their eyes to see them, and amend them.

THE





THE
DUTIES OF
PARENTS and
CHILDREN.

COL OS. 3. 10.

*Children obey your Parents in all
things, for this is well pleasing in
the Lord.*



Having hand-
led the duties
of the first
paire; namely,
of man and
wife, I am
now to speak
of

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of the dueties of the second paire ; namely , of parents and children : and first of the dueties of children, in which two things are by the Apostle plainly laid downe : First, a precept: Secondly, a reason.

Touching the precept, two things are likewise to bee considered: First, the duetie, which is *obedience* : Secondly, the vniuersality of this obedience ; *In all things which are in the Lord*, for it is better to obey God then men. In that the Apostle *St. Paul* commandeth children to obey their parents, in all things. First wee learne from hence the impietie of papists, who teach, that children may become Monks and Nunnes without their parents consent ; for that they meane, when they teach that it is lawfull for children to enter into religion without the consent of parents.

rents. *Bell. lib. 2. De Mo. 26. cap.* If by religion they meant Christianitie and true religion, wee would not contradict them; but vnderstanding as they doe, Monkish religion, wee disclaime this vngodly *Paradox.*

But that I doe them no wrong, in reporting their doctrine: let vs see their conditions; they are two: The first is, if they be come to yeares of ripenesse; namely, if a man childe be of fourteene yeares, and a woman childe of twelue yeares.

A second condition is, if that parents bee not in such necessity, as that they can not liue without the helpe of their children. Touching these two conditions, I will not stand to inquire the reason of the first, why this time should bee limited for ripenesse of yeares.

But

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But I say, concerning the second, how shal the childe know whether the parents may be in such necessity or no. For Scriptures to proue their opinion, they confesse, that they haue not any manifest places, and therefore wracke and vvreft sentences and places to their purposes. Let vs see then howv they ansvvere the Scriptures that are euident for vs, and plaine against them. To this text they ansvvere, vve must obey our parents in all thinges, vvhich hinder not pietie: this vve grant, and thus I conclude. vve must obey our parents in all things in the Lord, but to obey our parents hindering monkish life, doth not hinder pietie: *Ergo*, vve must obey them. Secondly, they ansvvere, that the Lords commandement being affirmatiue, bindeth only in the case of necessity, vvhich

is

is a false and leevde assertion. For children must honor their parents, not onely in the case of necessity, but for honesty, and comelinese sake. And to make this point plaine: is not this a principle, *Affirmativum preceptum obligat semper, sed non ad semper: idest omni tempore, sed non, &c.* An affirmative commandement bindeth alwaies, thogh not euery moment of time. Must we sanctifie the Sabbath onely in necessity? Must vve honor our parents onely in necessity? And as vvee haue the plaine and eident Scriptures for vs, so likevvise haue vve the auncient counsaile of *Gargano. 16. Quicunque filii parentibus prae-textu Diuini cultus abscedunt, nec debitam reuerentiam dependunt illis, qui Diuinum cultum sibi proculdubio preferunt, anathema sint.* What children focuer, vnder pretence of Gods

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Gods worshippe depart from their parents, and giue them not due reuerence, which without doubt preferre Gods worship before themselves, let them bee accursed. *Anselme* (as it is reported in his life) came vnto a certaine Abbot, desiring that he might be a Monke; but the Abbot knowing he desired this life without his fathers consent, would not make him a Monke: Loe in the foggy mist of Poperie some Abbots knew, that they were not to admitte children into a monkish life without their parents consent.

Before I come to the dueties of children, a question may bee here demanded: What must the childe, being a Magistrate, doe to his parents? for so it diuerse times falleth out. Men must obey the Magistrate: now children are Magistrates;
Ergo,

Ergo; the parents must obey them. I answer, that in those things which pertain to Magistracy, the father must obey the child, not as a childe, but as a Magistrate; otherwise the childe must obey the father. *Fabius* (as *Pliny* reporteth) came vnto his son being Consul of *Guesſula*: his sonne sent 11. men to cause him to come downe from his horse, and could not: he then sent the twelfth man: then quoth his father cōming down, I thought to try whether thou didst know thy selfe to be Consul or no. Thus euen Heathen histories declare, that parents must obey their children in the office of Magistracie; and great reason, for the Magistrate is Gods lieuetenant vpon earth. These things thus obserued, and this question thus answered; I come to the dueties of children towards their parents.

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The first duetie of children toward their parents, is loue: it may seeme strange that children should bee taught to loue their parents; but we must know, that (as the Apostle Saint *Paul* speaketh, Rom. i. 30.) some men are *disobedient to parents, and without naturall affection*. The same Apostle in the 2. of Tim. 3. chapter and 2. verse, prophesieth that, *in the last times men shall be disobedient to parents*. Seeing then we are fallen into these daies, children must bee taught to loue their parents. Besides, loue descendeth and goeth downeward, it doth not ascend and goe vppward: parents then loue their children, but children diuers times loue not their parents. Lastly, children are the workes of their fathers vnder God. Now all men loue the workes of their owne hands, therefore parents
loue

loue their children, beeing their owne workes; but parents are not the workes of their children, and therefore it may fall out, that children loue not their parents: and if they do loue their parents, yet they must know, that they must loue them, not onely naturally, and with meere naturall loue: but as they must loue them *in the Lord*, so they must loue them for the Lord: the loue of the second table must arise out of the loue of the first table: and when men loue God for himselfe, then will they loue their neighbours for God. *Voluntas* (saith *Augustine*, lib. 1. *Rhet. cap. 15.*) *sine charitate tota est vitiosa, cupiditas.* The will of man without charity, is wholly a corrupt desire. Here then are children reprov'd, that loue their parents in deed, but they rest in a meere naturall loue.

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Whereas nature is wholly corrupt, they loue them not for conscience to God, which is required in a Christian loue. Secondly, here iustly are reprooued vngriuous children, which are destitute of loue towards their parents : these children are worse then the Storke, which nourisheth those that begat her: whēce in the Hebrew tongue she is called *Chasidah* : of the roote which signifieth kindenes. Is it not a most vn-naturall thing for children to murder their parents ? Yes, for as *Tully* sheweth, they that did so, *insuuntur in culeum, &c.* were sewed in a sacke of leather, & were cast in the water. Now he that hateth his parents, is in the sight of God a murtherer of them, and therefore it must needes be a most greuous sinne for children to hate their parents : What a Monster was *Nero*, that murdered his

his mother? what monsters are now
 a daies, that do no better then mur-
 der their parēts: there ar many now
 a daies that haue *Absolons* haire, *Ab-
 solons* heart, *Absolons* hand, & it is to
 be feared without repentance, they
 wil haue *Absolō* end. *Antigonus* sold
 himselfe for his fathers life: now
 men desire their fathers death. *Tor-
 quatus* driuen out of his fathers
 house, pined away with sorrow:
 now a daies children pine that they
 cannot driue their parents out of
 their houses; & so much touching
 loue. The second duction that chil-
 dren are to performe to their pa-
 rents, is honour: honour is a due
 reuerence giuen to any person, in
 respect of vertue or dignitie. In
 honour three things are required:
 First, an acte of the vnderstanding,
 apprehending the excellency of a
 person: Secondly, an act of the wil,

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whereby wee encline our selues to doe something, to testifie a mans excellency and our subiection. Thirdly, an outward acte, whereby we bow our heades, our knees, or shew some outward testimonie of subiection. Here then is reprobued the error of men; who thinke that they haue performed honour enough, if they bow the knee onely; whereas this may be done without true honor, which consisteth especially in the will, whereby a man is enclined to performe this outward honour. But here some will object, that many parents haue no vertues in them, and therefore they are not to be honoured, for honour is the reward of vertue. I answere, that it is true, that many parents haue no vertues in them indeed, yet are they to be honoured because of Gods ordinance. The seruant is to honour

nour his Master for Gods sake: the subiect is to honour his Prince for the same respect: euen so the childe likewise is to respect Gods ordinance. Wherefore let not children looke to the faults and vices of their parents, but to the place of their parents, for God hath placed them in the place of honour, and that is sufficient for the childe to consider.

Touching this duetie, as in the former duetie of loue, many children were faultie: so likewise are they faultie in not performing this duetie aright. And surely it is iust with God to punish children, that haue not honoured their parents, with the like children, when they are become parents. Wherefore let children consider, they shall not alwaies continue children; and let them be prouoked and stirred vp to

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honour their parents, because they may be parents themselves : for as they haue dealt with other men, so may the Lorde deale with them. And so much touching the second duetie of children towards their parents. The third duetie is obedience, which is a performing & execution of the fathers commaundement, so farre as the childe is able : a great hinderance of this obedience is libertie: the prodigall childe came to his father, saying, giue me my portion ; and so he went astray seeking libertie. Here let children remember, that (as *Plutarch* speaketh) to be at libertie and out of gouernement, maketh a man to serue harder masters : namely, his vile affections. Thus children seeking liberty, become seruants of most cruell masters ; for affections are most outragious gouernours : a great
meanes

meanes for children to obey their parents, is humility, for the humble man yeeldeth obedience, whereas the proude person cannot abide subiection. The conditions of right obedience, are three: First, it must be general, *Children obey your parents in all things* (saith the Apostle.) Secondly, it must bee voluntary, not forced: for if a man doth benefite another against his will, it is no benefite; so if a man yeeldeth obedience against his will, it is no acceptable obedience. Lastly, it must bee cōstant & continual. To enforce obedience I wil not vse many reasōs, only let children cōsider the saying of *Aristotle, lib. 3. pol. cap. 3. non potest bene imperare, qui non obtemperauit*: He cannot rule well, that hath not obeyed well: then cannot they rule their children, which beeing childrē would not perform obedience.

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To conclude this point, that children may obey, let them eſchue libertie, ſeeke for humilitie; and that they may obey aright, let their obedience be generall, voluntarie, and continuall; and ſo no doubt it will be acceptable to their parents. The fourth dutie that children owe to their parents, is maintenance, if they be in want: an example whereof we haue in *Ioſeph*, Gen. 45. ver. 9. 10, 11. Saint *Paul*, 1. Tim. 5. ver. 4. commandeth *widowes to ſhew godlineſſe to their owne houſe, and to recompence their kinred, for that is an honeſt thing, and acceptable before God.* But I may compare many children to the ſwallow, which enioyeth mens houſes, yet yeeldeth them no profite; at the Spring time ſhe viſiteth mens houſes, at the winter time ſhe departeth: euen ſo children will viſite their parents in the Summer time:

time : that is, in prosperity ; but in Winter time they will yeeld them no maintenance. The riuers come out of the Sea, and they returne into the Sea ; so children comming out of their parents, should returne to them againe to releue them. The Storke nourisheth her parents in olde age, and shall children bee worse then the Storke ? It is greatly to be feared that many are, for they will euen robbe their parents : but let them remember what *Solomon* saith, *Pro. 28. 14. He that robbeth his father and mother, and saith it is no transgression, is the companion of a man that destroyeth.*

Thus much shall serue to haue spoken of the dueties of children to their parents ; namely, loue, honor, obedience, and maintenance. I desire all children by the mercies of God, to practise these dueties : for
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(as the Apostle saith) *this is a thing well accepted of the Lord.* Let not children be like vnto cursed *Cham*, prophane *Esau*, and abominable *Absolon*, which were disobedient children; but let them be like vnto Gods children recorded in Scripture. Now I will make vses of the doctrine. If children must obey their parents in all thinges: what shall we say of children then, that wil curse their parents? *He that curseth* (saith *Solomon*, Pro. 20. 20.) *his father or mother, his light shall be put forth in obscure darkenes*; and Pro. 30. 17. thus it is written: *The eye that mocketh his father, and despiseth the instruction of his mother, let the Ravens of the vally picke it out, and the young Eagles eat it.* The second vse of the doctrine, is to reprove those children, which wil marry without their parents consent: how doe they

they obey their parents in al things?
 Concerning this point, let *Iustinian*
speake: Iustas nuptias inter se contra-
hant, qui consensum parentum habent,
in quorum potestate sunt. Nam hoc fi-
eri debere, & ciuilis & naturalis ratio
suadet in tantum, ut iussus parentis
precedere debeat.

They marry lawfully which haue
 the consent of their parents, in
 whose power they are; for that it
 ought to be so, both ciuil & natural
 reason doeth teach; insomuch that
 the commaundement of their pa-
 rents ought to goe before.

Thirdly, if parents ought to bee
 obeyed in all thinges, what shall
 wee thinke of Papiſts, who will
 murder the Parent and Father of
 the Countrey: namely, their soue-
 raigne King: are not these monsters
 indeede? they are Vipers which are
 cōmonly said to eat out the belly of
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her that beareth them: euen so the Papists eate out the belly of the Common-wealth, which beareth them; they are like also vnto the Wormes in mans bodie, which breede in the same, and consume it: so the Papists breede in the belly of the Common-wealth, and consume the same.

Lastly, if children must obey their parents in all things, then what is their sinne, who will not obey their spirituall parents, I meane Gods Ministers? Many neither loue them, nor honour them, nor obey them, nor releue them: yea, that is well gotten, that is gotten now a dayes from the Church: In times past the speech was, *Soluite ecclesia*, Pay to the Church; but now it is turned, and men say, *Saluat ecclesia*, Let the Church pay. But I leaue these men to God, to pay them their due
that

that will not pay his Ministers their duties : and come to the duties of parents. *Fathers* (saith the Apostle) *prouoke not your children to anger least they be discouraged.* In which wordes, two things are to be considered : First , a precept in these wordes, *Fathers prouoke not your children to anger* : Secondly, a reason of the precept in these wordes following, *Least they be discouraged.* Concerning the meaning of the precept, correction of children is not forbidden, but immoderate correction is forbidden, which doth greatly discourage many children, and maketh them very fotts and fooles. *He that spareth his rodde* (saith Solomon, Pro. 13. 24.) *hateth his sonne, but he that loueth him chasteneth him betime.* Againe, Pro. 23. 13. *With-hold not correction from thy childe, if thou smite him with the rodde he shall not die.*

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die. In the 1. of Kings 1. chapter, and 5. verse, it is written that *Adoniah affected the Kingdome*. The reason seemeth to be alledged in the next verse; *His father would not displease him from his childhood, to say, why hast thou done so?* The History of *Ely*, what end befel him for not correcting his children, is well enough known: chastisement the is not forbidden, but rigour. Touching chastisement, saith one, *Quid moderata nocet pueris: correctio blandis?* What doeth moderate correction hurt towardly children? Children are like vnto tender plants, which least they grow crooked, are not to be bent too much: if the bow be too much bent, it is in danger to be broken: if children be roughly handled, there is danger least they be discouraged. *Flexilis est iuncus, salices flectuntur amara, robora dura minus.*

The

The rush is easily to bee bent, the willowes likewise are so, but the hard Oakes will not: euen so many tender children will bee amended with a word, although some vntoward natures will not be reformed but with rigorous dealing. *Plato* an heathen, will haue parents that kill their children in anger, to be punished as other men; and by the law *Aquila* those Schoole-masters were punished which hurt any member of their Schollers.

All these things shew then how children are to be handled, meeke-ly and without rigour: and so I come to the duties of parents. The first dutie of parents is to praise God for their children, and to giue him thanks that hee hath graunted them children. Men must not bee brutish, for brute beasts acknowledge not Gods gifts.

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children are Gods gifts, and therefore God is to be praised for them. When *Rachel* said vnto *Jacob*, Gen. 30.1. *Giue me children: then Jacobs anger was kindled against Rachel, and he said, am I in Gods stead, which hath with-holden from thee the fruit of the wombe?* It is then onely God that maketh barren and fruitful. Againe, Gen. 33.5. *Jacob saith vnto Esau, they are the children, whom God of his grace hath giuen thy seruant. Ioseph likewise, Gen. 48.9. said vnto his father: They are my sonnes which God hath giuen me here.*

All which places euidently shew, that children are Gods gifts, and therefore hee is to bee praised for them. And as parents are to praise God for their children, so likewise they are to pray vnto him, that hee would blesse them both in soule and in bodie, both with spirituall
and

and temporall blessings. The neglect of these dueties ; causeth many parents to haue vngratious children. Let parents giue their children education ; yet is not this diuers times blessed, because it is not ioyned with praise and prayer. Indeede parents will formally pray for their children, and say in company, God blesse them, and make them his seruants: but doe parents priuately betake themselues vnto God for blessings to be bestowed vpon their children. I would to God they did, but it is not so ; for many parents cannot tell how to pray, *Norunt irasci, non ire ad Deum.* They know how to be angrie, not how to goeto God. *Norunt* (as I haue said) *peccare, non precari* : they know how to sinne, not how to pray vnto God: *Norunt arare non orare* : they knowe how to plow,

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not to aske of God good things for their children. *Children* (saith the Prophet *Dauid*) *Psalm 127. are the inheritance of the Lord, and the fruite of the wombe his reward.* Therefore to conclude this point, God is to be praised for them, and they are to be prayed for. The second duetie of parents, is good education of their children. *Parents* (saith the Apostle, *Ephe. 6. 4.*) *bring vp your children in instruction and information of the Lord.* Children are like vnto soft waxe: soft waxe will receiue and keepe an impression; so will children both receiue and keepe instruction: children are like vnto vessels which saue of the liquor, wherewith they are first seasoned. What shall wee thinke then of parents, which teach not their childrē any piety but much impiety? they bring vp their children, not in Gods schoole,

schoole, but in the Diuels schoole.
Teach a childe (saith *Solomon*, *Prou.*
22.6.) *in the trade of his way, and when*
he is olde he shall not depart from it.
 Learning without religion, is but
 armed wickednes (as saith the Phi-
 losopher.) As the house must needs
 fall that is not built vpon a sure
 foundation, so is that man in dan-
 ger to fall that hath not good edu-
 cation. *Cesar* was learned, but a ty-
 rant. *Alexander* he was learned, but
 he was proude: he that will haue a
 pleasant Garden, must plucke vp
 hurtfull weedes: hee that will
 haue pleasant children, must pul vp
 their finnes betime.

But alas, now a daies what saith
 the father? if his sonne be a whore-
 master, a small sinne: if hee breake
 the doores, I will mend them, saith
 hee: if hee bee a dicer, I will allow
 him money: O corrupt times:

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O lewd parents, that sooth and smooth their children thus in sinne. A speciall point in right education, is to marke what good calling children are fit for, and to dispose of them accordingly. Many men burden Gods Church with halt and lame Ministers: but if their children be of good parts, then must not God haue them. O wofull estate of parents thus minded. To this head of education, I referre the duetie that the mother is to performe to her childe: namely, the duetie of nourcing the same: why hath nature giuen women breastes full of milke, but that they should nource their owne children? Secondly, other liuing creatures giue sucke to their young, and shall women be more cruell then the brute beastes? Memorable is the history of *Graccus*, who gaue to his nource

a pearle of great price, but to his mother one of small price; because his mother bare him but nine moneths, but his nourse gaue him milk a long time: a word is enough to a wise man, and therefore I proceede.

The third duetic that parents must performe to their children, is correction with moderation. Touching correction, let these rules be obserued: First, let correction bee vsed especially for faults committed against God. Many will correct their children for vnmannerly behavior, but for swearing and lying, and other finnes they will neuer correct them; as if it were good manners to bee a swearer. Secondly, let them not correct them in anger: the Heathen man could say, *Sumpsissem panis de te, ni iratus fuisssem.* I would haue punished

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thee, but that I was angrie: it is hard to vse moderation in anger. Thirdly let correction be vsed to this end, that their children may be amended: many vse correction, but not with a minde to amend faults, but with a reuenging minde: for the want of the obseruation of these rules in correction, it happeneth that it doeth no good. The fourth duetie that parents are to performe to their children, is to bequeath and to leaue them their substance: this thing is so wel known, that it needeth no prooffe. Here by the way let children learne, that they must be heire of their parents vertues, as well as of their wealth. A question may not be vnfitly moued: Whether it be lawfull for a father to disinherite his childe, or no? I answere, if he doth, it must be for great and weighty causes. Deut.

21. 16, 17, 18. The heathen Philosopher *Aristotle* did see, that it was lawfull for a father to reiect his son, and therefore in his 8. booke of *Ethickes*, and last chapter hee hath this position: *videtur patrem abdicare, filio non licere: Sed patri filium maxime.* It is not lawfull for the childe to reiect his father, but it is lawfull for the father to reiect his childe, if he be stubborne, and there be no hope to amend him: the reason is vsed by the Philosopher: the childe is bound to the father, and is a debter vnto him, so is not the father to the childe. And so I come to the fift and last duety, which parents are to performe to their children; namely, to prouide for them, touching marriage: as *Abraham* did, *Gene. 24. ver. 36.* And there are plaine Scriptures touching this point, *Deut. chapt. 7. ver. 3.*
Ier.

Ier.29.ver.6.1. Cor.7.38. The neglect of this duetie causeth children diuers times to fall into fleshly sins, of whoredome and fornication. Here wee must remember, that as parents must prouide marriage for their children, so it must not bee done without the consent of their children themselues, who are to marry: as it is euident, Gen.27. The father of *Rebecca* said, *Let vs call the maide*: and reason doth make this point manifest; for marriage is the highest degree of friendship; it is therefore against the nature of marriage, that persons should contract against their wils: againe, in marriage they both say, I take thee for my own, which is false, except they giue their consents.

Now I come to the vses of the doctrine: And first, if parents must praise God for their children, and pray

pray for them: then are those parents iustly reprov'd, which neither giue God thanks nor pray for them, and this is a iust cause with God, that their children proue very vndutifull children. Secondly, if parents must giue children good education; then are parents reprov'd, which teach their children no religion nor piety: A fearefull example of Gods punishment vpon a childe of twelue yeaes olde, *Dennis Beneseild* is recorded in the book of Martyres, for her blasphemy against the sacred Maiesty of Almighty God; which blasphemy no doubt proceeded from her, because she was not instructed in religion: as shee returned from London, beeing a little past Hackney, suddenly the young girle was so stricken, that all the one side of her was blacke, and she speechlesse, and
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was buried in Hackney : a most dreadfull example for all parents to remember. Thirdly, if parents must vse but moderate correction to their children, then are those parents offenders against God, who correct their children excessiue, and aboue measure ; by which they discourage their children : many parents dull the wittes of their children by correcting them : they weaken their memories : yea, and sometime also maime them in their bodies. Let the parents remember that, *hoc patrum est, potius consuefacere filium sua sponte recte facere, quam metu.* This is the part of parents, to draw their children to doe well of their owne accord, and not by force.

Fourthly, if parents must leaue their riches to their children, then are riotous parents, which spend
all,

all, offenders against God. Some parents are too carefull, some parents haue no care at all: the swagging of this age is wonderfull to behold.

Vetus est verbum (saith the Orator) *ubi non sis, qui fueris; non esse, cur velis viuere.*

It is an olde saying, he that is not as he hath beene, hath no desire to liue. Well then may it breake the hearts of swaggerers, who of Lordes are become Lurdanes. *Miserum est fuisse felicem.* It is pitifull to haue beene in good estate.

Lastly, if parents must prouide marriage for their children, then are they to be blamed, that further not their children in this weightie businesse, both by counsell and by help, as if it did not belong vnto them to performe this dutie: but let them

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them know, that the neglect of the same hath ouerturned many families. And so much touching the duties of parents and children. The Lord blesse both of them, that according to their places, they may performe their duetie. So shall parents haue comfort of their children, and children of their parents, and they all please Almighty G o d.

THE



THE
DUTIES OF
MASTERS and
SERVANTS.

COLOS. 3. 22.

Servants obey in all things your bodily Masters, not with eye-service, as men pleasers, but in singleness of heart fearing God.



He duties of parents and children being finished, it remaineth, that I should speake of
Ma-

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Masters and seruants: and first of seruants, according to the order of the Apostle. Touching seruants, two things are to be considered: First, their dueties: Secondly, the reason of their duetie. In their duety foure things are laid downe: First the persons whom they must serue namely *bodily Masters*, so called, because seruants must performe seruice in respect of outward things which their masters haue in their power; the conscience being onely subiect vnto God. Secondly, the duetie it selfe is laid downe, to wit *obedience*. Thirdly, the vniuersalitie of their obedience is propounded, *in all things*. Fourthly, the manner of their obedience is described, and that two waies: First, negatiuely, *Not with eye-seruice as men pleasers*, which is the custome of many seruants. Hence is the
com-

common speech, *oculus Domini impinguat agrum*: The eye of the Master maketh the field fatte and fertile. Secondly, affirmatiuely, *in simplicity of heart*: for the vnderstanding of which speech, wee must know, that simplicity is opposite to dissimulation: *simplices dicuntur, quasi sine plicatione*. They are simple which are without pleits, fouldes, and wrinckles every way. Now this simplicity is set out by the cause, *the feare of God*: this manner of seruice is repeated in the 23. ver. *Whatsoeuer you doe, doe it from the heart as to the Lord, and not vnto men*. Touching the reason, it is set downe in the 24. verse, and it is taken from the reward, *They shall receiue a reward*, and this reward is called *an inheritance*, because it is Gods free gift, giuen without desert to his Children: a reward

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ward it is called, because hee speaketh of seruants to whom reward is giuen.

In the last verse, because seruants haue many discomforts he comforteth them; declaring, that *if their Masters doe them wrong, God will punish them, for hee respecteth no mans person.* The text being vnfolden and explained; my purpose is to handle these points: First, the reason of the precept, with the doctrines following from thence. Secondly, wee must enquire whether seruice be lawfull or no. Thirdly, I will set downe the duties of seruants. Fourthly, I will make application, and so proceede to the reason and comfort.

The first reason of this commandement, *Seruants obey your Masters,* is this: Christian seruants might thinke that by Christ they were freed

freed and set at liberty, from all outward seruice ; and therefore it was vnequall and vniust , that they should serue any Masters : this cogitation of seruants the Apostle meeteth with, calling their Masters *bodily Masters* ; as if hee had said, yee are freed by Christ from the seruice of sinne and death , but yee are not freed from bodily and outward seruice. Christ came not to take away the gouernment of cōmonwealths and families. Secondly, Christian seruants might thinke, that because their Masters were heathen and wicked men , therefore they were not to serue and obey them , because they were not to conuerse with the wicked. Hence we learne, how to answere Papists , pleading for the depriuation of Princes by their Pope : we must not be companions with Idolaters and Here-
 O 2 tiques ;

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tiques: *Ergo*, wee must not obey Idolatrous and Hæreticall Princes: are not these men stout Diuines, when they thus dispute? To make the point plaine: needlesse company with Idolaters and wicked persons is prohibited: *Ergo*, necessary subiection to Princes, which God commandeth, may be refused. Mark the force of this argument: for when the Scriptures forbid company with the wicked: they exclude not charity, much lesse duetie; but barre onely familiarity, which may be relinquished without breach of eyther. Thus then I conclude against these wretched disputers: If the Apostles neither did nor could set seruants free from their Masters for any cause; much lesse can the Pope set subiects free from their Prince, for the subiects are more bound to their Prince, then
the

the seruant is to his Master. Power of life and death the Master hath none: the Prince hath. *Peter* on Gods behalfe (1 Epist. 2. chap.) requireth *all seruants with feare to obey their Masters* (excepting neither Infidels nor hæretiques) *not only if they were good and curteous, but though they were very froward, for that is thanksworthy, if a man for conscience towards God* (That is, for religion principally) *indure grieve and suffer wrong undeseruedly.*

If then *Peter* whom the Papists make the Pillar of their Popedome, neyther would nor could depriue a poore craftesman, though an Infidell or Hæretique, of his seruant or prentise: what right can the Papists holy or rather prophane father haue to depriue Princes of their crownes, and to absolue
O 3 their

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their subiects from olde obedience, though they would yeelde it, and haue sworne it. Secondly, here we learne, how friuolously the Brownists dispute and reason: men must eschue the company of the wicked: *Ergo*, where wicked men are, they must not come to Church with them, nor receiue the Sacraments with them; but must make a separation from them: as if they had said, familiarity & vnneccessary company with wicked men is forbidden; *Ergo*, wee must breake Gods commandements: for his commandement is, wee must receiue the Sacrament, and heare his word. Must seruants refuse their Masters because they are wicked? No. *Ergo*, necessary company is not prohibited: and if they must not refuse their Masters though wicked; Must they refuse the Church of God, though there

there be wicked in it ? The visible Church is compared to a floore, to a Sheepfold: *Ergo*, there be wicked in it. And thus much touching the doctrines which are learned out of this commandement. Secondly, it may be questioned, whether seruice be lawfull or no. I answer, it is if it bee vsed with pittie, mercie, and moderation, 1. Cor. 7. 21. *If any man be called being a seruant or bondman, let him not care for it.* But here it may be obiected, that which was brought in through sinne, is vnlawfull : but seruitude was brought in through sinne: *Ergo*, it is vnlawfull. I answer, the proposition is false : propriety of goods was brought in after the fall, which is lawfull : for God saith, *thou shalt not steale*: whereas al things were common before the fall, so though seruitude was brought in

O 4 through

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through sinne, yet is it lawfull. So I come to the third point: namely, the dueties of seruants.

The first duetie of seruants is not to giue crosse answers when they are reprehended. Tit.2.9. *Exhort seruants to be obedient vnto their own masters, and to please them in al things, not answering againe.* This is an vfuall fault of seruants, and it proceedeth of pride, as if they scorned reprehension. Here let the seruant remember his place, God hath called him to be a seruant, and therefore hath subiected him to reprehension. *Non decet hominem seruum esse superbum.* It is vnseemely to see a proud seruant.

If crosse answering proceedeth not from pride, it proceedeth from a stubborne or teasty nature: as it is vnseemely to see a seruant proude, so is it vnseemely to see a seruant

Stub-

stubborne or cholericke: this maketh him goe about his businesse very vntowardly and carelessly.

That businesse doeth not prosper nor can bee well done, that is done in anger and rage; for anger is an enemy to prosperous businesse; *impedit ira animum, ne possit cernere verum.* Anger letteth the minde, that it cannot see the truth.

Here likewise let the seruant remember his place and calling, *Non decet hominem seruulum esse iracundum.* It is vnmeet that a seruant should be angry.

The second duetie of seruants is, to knowe their Masters will. Luke the 12. chapter and 47. verse, *The seruant that knoweth his Masters will*: a seruant is not his owne, but his Masters, and hee must likewise bee referred to

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to his Masters will. He must obey his Masters wil, not his own, which he cannot doe, except he knowe his Masters will. A seruant is called and defined to be *instrumentum animatum*, a liuing instrument: an instrument then he is, and therefore he is to be ruled and guided by others: which controlethe the impiety of many seruants, who, although they be seruants, and so another mans, and not their owne: yet are they in truth the seruants of their owne willes: *imperito seruo nunquam quicquam iniustus, qui nisi quod ipse facit, nil rectum putat*. There is nothing more vniust then an vnduetifull seruant, who thinketh nothing well done, but that which he doth himselfe. *melius, peius; profit, obfit; nihil vident nisi quod libet*. Better or worse; profite or disprofite: many seruants see nothing
thing

thing but that which they list. Ye as the seruant must know his Masters will, so the Master must remember to heare his seruāts counsell, as *Naman* did, 2. Kings 5. 13. The poore Gardener many times speaketh greatly to purpose: often vnder a poore cloake lieth wisdomed shrowded and hidden: wherefore although seruants must knowe their Masters will, yet must not Masters containe good counsell, euen of their seruants. He is wise that embraceth good counsell, be he neuer so meane an instrument from whom it commeth.

The third duety of seruants is fidelitie and faithfulness: a thing that euer God required in seruants, and a thing that euer God hath honored exceedingly with his blessings vpon it. Fidelity consisteth in these things: First, in things committed
to

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to a mans charge, that he diminish them not, nor waste them, and consume them, as many seruants doe. This seemeth in the sight of seruants a small sinne, but in Gods sight it is a great and greuous fault, for it is theft. Secondly, fidelitie consisteth in keeping secret and close the speeches and facts of Masters. Many seruants heare not a word spoken, nor see not a fact done, but eftsoone they publish the same: they are like vnto running vessels that can keepe nothing.

Thirdly, fidelity consisteth in the execution of a mans duetie, according to his strength and ability. Many seruants are idle, and care not for paines, so be it they haue wages and meate and drinke, they are well content to be ridde of labour.

The word *δεδος* in the Greeke tongue

tongue hath affinity with δόλος
 deceit: Now that fidelity is requi-
 red in a seruant: Heare our Sauior
 Christ, Matth. chap. 24. verse 45.
*Who is that faithfull seruant? Abra-
 hams* seruant, Genes. chapt. 24. is
 exceedingly commended for his
 fidelity. *Jacob* also, Genes. chapt.
 29. is spoken of as a true and trustie
 seruant: So is *Ioseph* likewise. Gen.
 chapt. 39. Wherefore let all Chri-
 stian seruants follow the examples
 of these holy men, *Jacob* and *Ioseph*,
 who are registred in Gods booke
 for their fidelitie.

The fourth duetie that is re-
 quired in a seruant is obedience.
Seruants (sayeth Saint *Paul*, Ephes.
 chapt. 6.) *obey them that are your bo-
 dily Masters, with feare and trembling,
 in singlenesse of your heart, as vnto
 Christ.*

Obedience respecteth the wil of a
 supe-

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superiour, and therefore seruants being inferiours, must needes performe obedience to their Masters being superiours.

Touching obedience, it must not be indiscreete: namely, in vnlawful things, for seruants must obey their Masters onely in lawfull things. Secondly, it must not onely be obedience vnto the eie of Masters, which is the obedience of many seruants. Seruants must know, that though their masters see them not, the Lord seeth them, whose eye pierceth all things.

Thirdly, obedience must bee *in singlenes of heart fearing God*: many seruants being ciuill will obey, not onely with eye-seruice, but also euen in the absence of their Masters: but they must know, in true Christians more is required [then ciuilitie]: their obedience must proceede

ceede from the feare of God ; for if men feare God, they will obey those whom God will haue them to obey : and this is the difference berwixt religious and ciuill seruants. Reasons to perswade seruants obedience, I wil alledge none besides this text : If they obey, *they shall receiue the reward of an inheritance* : out of which place of Scripture the Papists plead for merits, because it is called a *reward*, whereas it is cleane contrary ; for it is a *reward of inheritance* : whereby it is signified, that it is not giuen for our works, but because we are the sons of God by adoption. *Moris est Scriptura (saith Basil vpon the 7. Psalme) retributionis nomen, non solum in premium aliquod boni & mali accipere, sed in actionum principio: vt retribue seruo tuo, pro tribue.* The Scripture is wont to vse the name of retribution,

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tion, not onely for reward of good and euill, but also for a gift euen in the beginning of actions. So then merits haue no grounds out of this place of Scripture, but are ouerturned by the same. And whereas seruants may obiekt and say, that their Masters are cruell, as indeede many are, and do them great wrong and iniury. The Apostle comforteth them, saying, *Hee that doeth wrong shall receiue wrong, for there is no respect of persons with God.* God will pay iniurious Masters one day. Riches, nor honour, nor dominion are any thing in his sight: he regardeth not these outvard things.

The fift thing that is required in a seruant is vvisedome; *Who is a wise seruant* (saith our Sauior Christ Mat. 24. 45.) If a seruant giueth no crosse ansvvers, if hee knowveth his Masters vvill, if he be faithfull and obe

obedient, and want wisdom
to performe his businesse, hee
is a defectiue seruant. By wise-
dome I meane not vngodly wise-
dome, such as was in the vnright-
eous Steward, to prouide touch-
ing temporall things, well enough
for himselfe: but by wisdom, I
meane, skill and arte to performe al
things fitly, according to his place.
One said, *scio me nonemisse sapientem,
cum emi seruum.* I know I did not
hire a wise man, when I hired a ser-
uant: this may somtimes fal out, but
it should not bee so; for a seruant
should be wise, to performe euery
thing as is to be done: and wel is it
with those masters that haue seruants
in whom are found these conditi-
ons and qualities. *Phædon* (as te-
stifieth *Macrobius*) was a seruant, but
he was a wise Philosopher. And so
much touching the duties of seruants

P

Now

Of Household

Now I will make vse of the doctrine in a word, and so come to the dueties of Masters. If seruants must not giue crosse answeres, what shal men thinke of seruants that will giue taunt for taunt; yea, bloe for bloe: these men remember not their place; Againe, if seruants must be faithfull, then must they not (as *Nabal* speaketh, 1. Sam. 25. 10) *breake away from their Masters*: neither must they be idle, idlenes being no better then theft: as the idle seruant is vnprofitable for his Master, so is hee likewise vnprofitable for himselfe. Lastly, if seruants must be obedient in all thinges to their Masters, then are seruants iustly reproued, which will doe nothing but that which pleaseth their owne humours, and is agreeable to their willes; as if their willes were the rule of right, and as if they were Popes,

Popes, that could not erre.

Thus much touching seruants, now I come to the dueties of Masters. *Ye Masters* (saith Saint Paul) *doe vnto your seruants that which is iust and equall, knowing that yee haue also a Master in heauen.* In which wordes two things are to be handled: First, the precept, *Do that which is iust and equall*: Secondly, the reason, *Ye also haue a Master in heauen.* Touching the precept, I will by the assistance of God, shew the dueties of Masters. The first duty that Masters are to performe to their seruants is instruction. *If thou haue a faithful seruant* (saith Eccle. 33. 29.) *let him bee vnto thee as thine owne soule.* If a seruant must bee vnto a man as his owne soule, must he not instruct his seruant? euery man must instruct his owne soule, therefore hee must instruct his seruant,

Of Household

which must bee as his owne soule. *Iosua* saith, chap. 24. ver. 15. *I and my house wil serue the Lord.* If our whole family must serue the Lord, then must our seruants be instructed in religion, for they cannot serue the Lord without instruction. Many Masters thinke, it belongeth onely to the Ministers of Gods word, to instruct their families; as if euery Christian were not annointed a King, a Priest, and a Prophet; a King to triumph ouer sinne; a Priest, to offer vp the sacrifice of prayer; and a Prophet, to bee able to instruct himselfe and others. If masters of families must be Prophets to their families, then must they instruct their families; and I thinke the excellencie of this worke should moue masters to doe the same. O what an excellent worke is it to saue a soule! Now the master may saue the soule
of

of his seruant by instruction, where-
as without instruction the soule of
his seruant may perish : and that
seruant hath cause to blesse God
that gaue him such a master as
hath beene a meanes to saue his
soule.

Againe, if masters were true
Christians, how would they la-
bour to conuert the soules of their
seruants by instruction? Religion
is like vnto fire in the house ; as fire
in the house will warme the whole
house, so religion in a master will
cause him to make his whole family
religious. The Lord saith of *Abra-
ham*, Gen. 18. ver. 19. *I know that hee
will commaund his sonnes and his
houshold after him, that they keepe the
way of the Lord, to doe righteousness
and iudgement*, Iohn 4. verse 53.
*Whē the master of the family beleued,
then followeth, and all his houshold.*

Of Housholde

So likewise, Act. 16. 33. and Luk. 19. 9. What is the reason of this? surely the Master of the family must bring all his family to true religion: Many Masters of families doe no more for their seruants then they doe for their brute beasts: they prouide for the bodies and liues of their cattell, and so they doe for their seruants, and this is all: what is the cause of this? Many masters though they haue knowledge, yet are they destitute of conscience: a gaine, some masters haue no knowledge themselves, and therefore they are not able to instruct their seruants. It is a true saying that, *ignorantia iudicis, est calamitas innocentis.* The ignorance of the Iudge, is the calamity of the innocent; so say I, *Ignorantia Domini, est calamitas serui*: The ignorance of the Master, is the ruine of the seruant.

uant. Thus much touching the first duetie of Masters. The second duetie is to giue seruants a iust reward of their labours : *Behold the hire of the labourers* (saith St. Iames, chap. 5. verse 4.), *which haue reaped your fields, which is of you kept backe by fraud, cryeth, and the cries of them which haue reaped are entred into the eares of the Lord of hostes.* Many Masters haue businesse enough for their seruants, but they are sparing in recompencing their paines: let them remember, that a seruant is giuen, *ad usum, non ad crucem*: a seruant is giuen and graunted, to vse and not to abuse: and as they must pay their seruants their iust hire and wages; so likewise must they giue them conuenient meat and drinke: A good seruant is an excellent possession; therefore it is meete that he haue all things conuenient for

P 4 him.

Of Household

him. Let masters consider the very law of nature, that they must deale with their seruants, as they would be dealt withall themselves. God might haue made them seruants, and haue made seruants masters; wherefore I beseech all masters not to defraude their seruants of their wages, neither to denie them conuenient and necessarie food: yea, let them also giue them conuenient and necessary rest and recreation; for men cannot continue without rest: many men so toile their seruants, that they will not suffer them to rest, euen vpon Gods Sabbath day, but they set them about one bodily busines or other. What Butchers of the soules of their seruants are these masters, who wil not suffer the to keep Gods Sabbath? Some are sent to faire, some about one busines or another
that

that they are worse regarded then the very brute beasts. O me thinke that I heare the pitifull crie of many seruants, complaining of their masters, that they might haue been saued, if they had had good and godly masters, vvhwhereas novv they are damned in hell fire: let masters consider vvhhat a fearefull thing it is to ansvvere for the blood of the foules of their seruants: if it be a greeuous thing to commit bodily murther, what a greeuous thing is it to murther the foules of men? Our Sauior Christ died for the foules of seruants, asvvel as hee died for the foules of masters. O masters destroy not the foules of your seruants, for vvhom Christ died & shed his most pretious blood: destroy them surely ye vvill, if ye neither instruct the nor let the to keep Gods saboths, vvherby they should come to knowvledg
And

Of Household

And thus much touching the second duety of Masters to their seruants: namely, of rewarding their seruants with wages, food and rest; which three thinges are comprehended in this precept of the Apostle *Do vnto your seruants that which is iust and equall.*

The third duety of Masters to their seruants is, to see them sanctifie the Sabbath day: this is euident out of the fourth commandement, which is giuen touching the Sabbath. The Sabbath is not onely giuen to the Mr. but also to the seruant, and the Ministry of Gods word is not onely appointed for Masters, but also for seruants: as Masters must bee conuerted by Gods ministry, so likewise must seruants: and surely if the Ministry of Gods word had once conuerted Masters, no doubt they would
bring

bring their seruants that they also might bee conuerted. Masters must not only content themselves with priuate instruction of their seruants, but they must see that they be publicquely instructed by the Ministry of Gods word, and therefore Masters should bring their seruants with thē to Church, but many come to Church like beggers to the doore, now one, and then one.

The fourth duety that Masters are to performe to their seruants, is to pray with them. *Man and wife must pray together*, 1. Pet. 3. 7. Wherby it is euident, that euery Mr. of family must exercise the duetie of prayer in his family; a thing that is practised by few masters; for indeed they know not how to pray. Touching the fift duetie; namely, correction, that which hath beene
spo-

Of Household

spoken of the correction of children, may serue also for the correction of seruants. To apply this doctrine in a vvord, let all masters instruct their seruants, let them giue them their due vvages, let them see that the Sabbath be kept, and priuate praier performed, othervvise they shali feelee, that they *haue a Master in heanen*, vvho vvill one day pay them, vvithout repentance, for the neglect of these Christian dueties.

A
S E R M O N
P R E A C H E D

At the solemnization of
the Funeral of the Right
vertuous and Worship-
full Lady E L I-

Z A B E T H
L V K E.

By FRANCIS DILLINGHAM,
*Bachelor in Divinitie, and Preacher
of Gods word at WILDEN in
Bedfordshire.*

P R O. IO. 7.

*The memory of the righteous is bles-
sed, but the name of the wicked
is rotten.*

L O N D O N

Printed for IOHN TAPP.

1609.

THE
PREFACE
OF THE
AUTHOR
TO THE
READER
OF THE
FIRST
PART
OF THE
HISTORY
OF THE
CITY OF
LONDON
IN THE
SEVENTEENTH
CENTURY
BY
JOHN
STEELE
1692



TOTHE RIGHT

Worshipfull, Sir O-

LIVER L V K E,

grace and peace.



Mongst many
blessings which
the Lorde doeth
bestow vpon a
Countrey (right
Worshipfull)

this is not the least, to wit, that
he furnisheth it with godly per-
sons, especially if they be placed
in

The Epistle

Gen. 18. 32.

Ier. 51.

Iob 22. 30.

in high dignity. If there had
beene but tenne righteous
persons in Sodom, it had not
beene destroyed for tennes
sake. Runne to and fro (saith
Jeremy) by the streetes of Hie-
rusalem, and behold now,
and enquire in open
places thereof; if yee can
find a man, or if there be any
that executeth iudgement,
and seeketh the truth, and I
will spare it. *And if that place*
in Iob were rightly translated,
it serueth singularly for this pur-
pose. The innocent (saith he)
shall deliuer the land, and it
shal be preserved by the pure-
nesse

Dedicatorie .

nesse of thine hands. Now
 whereas I added these wordes,
 especially if they bee placed in
 high dignity, who knoweth not
 that examples haue singular
 force in them. Longum est iter
 per præcepta ; breue per ex-
 empla, saith Seneca : The iour-
 ney is long by precepts and com-
 mandements, but it is short by
 examples. Great persons are
 like vnto glasses : euen as some
 which make themselves readie,
 vse a glasse ; so inferiours make
 superiours a glasse vnto them
 A blemish in the face is more of-
 fensiuē then in any part of the
 bodie besides, so blemishes in

Q

great

The Epistle

great persons are more scandalous then in any others. The rain that falleth vpon the mountaines descendeth into the valleyes, so the graces of God which are in great men descend into inferior persons. These things being thus cleare, then it must needes be a heauy iudgement of God, to deprive Countries of vertuous and godly persons. The righteous perisheth (saith Esay) and no man considereth it in heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euil to come. What losse then
this

Esay 57.1.

Dedicatorie.

this Countrey hath had of the
 pertuous Lady your wife, let all
 wise men iudge: but indeed lost
 she is not, but sent before. Non
 amittitur, sed præmittitur, as
 Cyprian speaketh. Now I be-
 ing desired to preach at the so-
 lemnization of her Funerall,
 thought good for a publique be-
 nefit, to publish that which then
 I taught. But methinke I heare
 some say, what is the vse of Fu-
 nerall Sermons? do they not esta-
 blish praier for the dead? I an-
 swer, nothing lesse, for praier for
 the dead & purgatory are by this
 meanes and occasion confuted by
 sound and sincere Preachers:

Q. 2

and

The Epistle

and touching the vse of funerall
Sermons: it is not heathenish for
ostentation sake, and for vaine
pompe, nor onely to declare the
loue which the liuing did beare
vnto the dead, neither onely to
speake of the vertues of the dead,
but indeede the vse of them is
this: to admonish the liuing of
most great and weightie mat-
ters, of the frailty and shortnesse
of mans life, of the causes of
death: namely sinne, and the
wrath of God against sinne; al-
so to put men in minde of sure
comforts against death: namely,
remission of sinnes, and deliue-
rance from hell, by the pretious
death

Dedicatorie.

death of Christ Iesus : yet fur-
 ther, Funerall Sermons serue to
 admonish men of the resurrecti-
 on of our bodies, laid in the earth
 like seedes, and of the last iudge-
 ment, which all must vndergoe.
 Thus, I hope, I haue made it ma-
 nifest that the vse of Funerall
 Sermons, is neyther idle, hea-
 venish, nor superstitious, being
 rightly considered. Now, as I
 thought good for a publique be-
 nefite, to publish that which I
 taught at the Funerall, so for
 some respects I deeme it meete to
 dedicate the same to your Wor-
 shippe.

The Lord giue you grace to

Q 3

line

The Epistle

*live the life of the righteous, that
you may die the death of
the righteous.*

Your Worships to
command

FRANCIS
DILLINGHAM.



A
F V N E R A L L
Sermon.

2. C O R. 5. I.

*For we know that if the Tabernacle of
our earthly habitation be dissolved,
we haue a building of God, not made
with hands, but eternall in beauen.*



T the 13. verse
of the former
chapter : namely,
the 4. Saint *Paul*
beginneth to mi-
nister comfort to
the Corinthians

Q 4

a-

A Funerall Sermon.

against the Crosse: amongst many arguments of comfort, in the 17. verse he vseth this, to wit, that *the momentary lightnes of our tribulation worketh an exceeding weight of glory*: out of which wordes, let no man pleade for merits as the Papists do: for our afflictions are said to worke an exceeding weight of glory, not by merit and desert, but by conformity with Christ. Rom. 8. 17. *So that wee suffer together with Christ, that we may be also glorified together.* Anselme vpon that verse, out of which the Papists gather merits, writeth thus: *si recte censeamus, eterna requies aeterno labore fuit emenda: sed Deus misericorditer pro breuissimo labore dat aeternam requiem.* If we iudge rightly, euerlasting rest was to be bought with euerlasting labour, but God of his mercy doeth giue for a very short labour an euer-

A Funerall Sermon.

2

uerlasting rest : the reward then is of mercy, and not of merit. As it is plaine also out of the 8. to the Romanes, the 18. verse. *For I am certainly perswaded (saith Saint Paul) that the afflictions of this time are not worthy of the glory that shall be shewed unto us.* Where there is no worthinesse, there is no merite: but in afflictions there is no worthinesse, therefore no desert: to which place *Bellarmino* in his 5. booke of Iustification and the third chapter answereth, that the Apostle speaketh of the substance of our workes, and not as they come from charity: out of which answer I thus dispute; our passions are ours in respect of the substance of them, not as they proceede from charity: but in respect of the substance of them, they doe not merit: *Ergo*, as they are ours they doe not merite, and

as

A Funerall Sermon.

as they proceed from charity, they cannot merit; for charity is Gods gift, so God himselfe should merite. Secondly, charity is imperfect in this life, *ergo* it cannot merite: Furthermore, the Apostle speaketh of all afflictions, but euery good worke doeth not merite faith *Bellarmino* himselfe, in his fift booke and the fifteene chapter, except it proceede from charity: *Ergo*, it cannot be gathered out of that verse that afflictions doe merite.

Againe, the same *Bellarmino* in his eighteene chapter acknowledgeth, that *Fulgentius* in his first booke *Ad Moni*: doth vnderstand the place of the Romanes of afflictions, as they proceede from the spirit of God; and indeede *Fulgentius* is worthie to be heard, these are his wordes: *Gratia est, & illa*

*illa iusta retributio, qua bonis suis meli-
ora retribuens Deus, glorificaturus, &c.*

That iust reward or recompence is
also grace, wherby God rewarding
his own good gifts, will glorifie the
righteous; for this also is a worke of
mercy & grace. Thus far *Fulgentius*;
therfore *Bellarmino* recalleth his for-
mer answer, as it should seeme, and
answereth, that to desert there is not
required an absolute equality, but a
proportionable, which is false; for
where there is merit, there is iustice,
but where there is iustice there is e-
quality: *Ergo*, where there is merit
ther must be equality. τὸ μὲν δίκαιον &c
*Iust & equal are the very same, saith
Arist. Eth. 5.* Now to leaue the Pa-
pists, the Apostle hauing set downe
this comfort in this verse now
read vnto you, meetes with a que-
stion which might be demanded;
the question is this: When shall
we

A Fnnerrall Sermon.

we haue this glory? The Apostle answereth, when our soules depart out of our bodies: and as the Apostle doth answere this question, so doth he set downe likewise another argument of comfort, taken *a testimonio conscientia*, from the testimony of conscience, in these words *we know*. The argument is thus to be framed: If we be certaine of heauen, then should wee bee of good comfort in all afflictions; but wee are certaine of Heauen: *Ergo*, wee should bee of good comfort in all afflictions.

For the particular handling of this verse, foure things are to bee considered in the same. First, the certainty of saluation, in these wordes, *We know*. Secondly, what is the state of this life, *a Tabernacle*. Thirdly, what is death? not a destruction of the soule, but *a separation*

tion of it from the body. Fourthly and lastly, what shall our state be in the life to come? that is described by three arguments: First, by the efficient cause, in these wordes; *a building of God*: Secondly, it is described by the adiunct; namely, *eternity*: Thirdly, the subiect, where it shall be, not in *Vtopia* or in the *Polutopia* but *in heauen*.

The text being thus vnfolded, I come to the obseruations, which are to be gathered out of it. First where it is said, *Wee know*, let vs remember, that this vvord *We* hath relation to those that suffer afflictions: for the Apostle speaketh in their persons. Hence then vvee learne, that men are not to looke for heauen, except they suffer afflictions. *We must thorough much tribulation enter into the Kingdome of God.* Acts 14. 22. Yea *all that will*
live

A Funerall Sermon.

live godly in Christ Iesus, shall suffer persecution. 2. Tim. 3. 12. we see that death and sinne are most common; yet *Henoch* and *Elias* were without death, and our blessed Saviour without sinne; but neither *Henoch* nor *Elias* nor our Saviour Christ without afflictions: *tranquillitas temporis est*: perpetuall tranquillity is a perpetuall tempest. *Demetrius* (as *Seneca* reporteth in his 67. Epistle) calleth the life of a man without afflictions, *Mare mortuum*, a dead sea. The vse of this doctrine is manifold. First afflictions should worke in men a holy and a Christian contempt of this world: Men are naturally wedded vnto the things of this life, but the Lord saucth the same with afflictions, that he may weane men from the loue of this world, euen as a mother annointeth her breastes, that shee may

may weane her childe. *O munde
immune, qui sic allicis affligens;
quomodo alliceres, si beares?*

Oh impure world which doest draw a man to the loue of thee, and yet afflicteth him: how wouldest thou entice him, if thou shouldest giue him happinesse?

Secondly, this doctrine serueth for comfort; for euerie man thinketh his owne miserie greatest: *suam quisque conditionem miserrimam putat.*

Now when men consider that afflictions are common to all men, how should their greefe be eased? euen as the common law of nature comforteth men against death, because all men die, so should the common consideration of mans misery bee a comfort vnto men in their calamities.

Third-

A Funerall Sermon.

Thirdly, this doctrine serueth to beate downe their conceit, that thinke they are beloued of God, because they are in continuall prosperity; when as they should feare, least they haue no portion in God. In the 16. of Luke this is alledged, as a reason of the rich mans damnation, because hee had his pleasures in this world.

Fourthly, this should teach vs, not to esteeme men by their outward estate, but indeede to weigh them by their vertues: men in affliction are despised and contemned, but it should not bee so; for vertuous men are many times most greeuously afflicted. *Quo vir melior & clarior, eo maiores illi res aduersae sunt*: saith the Orator, the better that a man is, the greater are his afflictions: yea saith *Iob* in his 12. cha. and 4. verse, *I am as one mocked of his neigh*

neighbour, who calleth vpon God and
he heareth him. The iust and vp-
right are laughed to scorne: he that
is ready to fall, is as a lamp despised
in the opinion of the rich.

Fiftly, this doctrine serueth to
teach men to loue one another: for
Cōmunis calamitas deuincit homines.
A common calamity doeth binde
men together; yet is loue a very
rare thing in the world: but shall
men haue the same afflictions, and
shall they not loue one another?
The heathen man *Homer* could say
that *συμπεπῆ* &c. men of vertue
doe communicate the same to one
another, beeing in afflictions, yet
Christians doe not so: Oh wofull
times.

Sixtly, this doctrine serueth to
worke Christian fortitude, seeing
we must suffer afflictions: *Vritica, si
leuiter attingit, adurit; si fortiter be-*
R *bescit*

A Funerall Sermon.

hebescit. The netle if it be lightly touched doth pricke, but if it be roughly handled it is blunted: so afflictions except they be courageously borne will sting a man. *Crocodius terribilis est in fugientes, fugax contra sequentes:* The Crocodile is terrible towards those that flee away, but fleeth away from those that pursue after him; so are afflictions fearefull to those that flee from them.

Lastly, this doctrine serueth to worke in men a desire to be dissolved; but, this desire must not come of impatiency, as the common course of the world is, when men are in any afflictions; then wil they desire to die, but it must come from a Christian desire to be with Christ Iesus: therefore a right Christian man cries with Saint *Paul*, O miserable man that I am, who shall deliver

A Funerall Sermon.

7

liueſ mee from the bodie of this death? Oh well is it with that man, and happy ſure is he that hath this Chriſtian deſire, truly wrought in him by afflictions; namely, a deſire to be with Chriſt Ieſus.

And ſo from the doctrine of afflictions I proceede to the certainty of ſaluation: *We know*, ſaith the Apoſtle, but here it may be demanded and queſtioned, how the Apoſtle can ſpeake ſo? for to know a thing is *πρωτην αιτιαν γινωσκειν* *Ari. 1. Met* is to know the firſt cauſe; now we cannot know the firſt cauſe, namely Gods wil. To this demaund I anſwere, we are ſaid to know becauſe we beleue. *Fides* (ſaith *Aquinas*) in his 2. *ſecunde quæſt. 4. Art. 8. eſt certior ſcientia*: Faith is more certain then knowledge.

To this text of Saint *Paul* anſwereth that of Saint *Iohn*, in his firſt

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Epistle 3. chapter and 2. verse, *Wee know, that when hee shall appeare, wee shall be like him, for we shall see him as he is.*

Touching the certainty of saluation ; First, I will set downe the state of the controuersie betwixt vs and the Papists : Secondly, I will proue the truth by Scriptures and Fathers : Thirdly, I will answere some obiections : Lastly, I will make vse of the doctrine.

Touching the state of the controuersie, thus it is : namely, whether a particular man, as *Peter* and *Iohn*, is to beleue the pardon of his sinnes or no, or that he shall be partaker of life euerlasting? The papists teach, that faith is not of speciall propositions, but of generall: A man may hope, saith he, that he shall be partaker of life euerlasting, but hee must not beleue so.

This

This being the state of the contro-
 uersie, we doe not then teach as the
 Papists doe slander vs, that euerie
 one is as certaine of euerlasting life,
 as he is, that God created the world,
 but we teach, that euery true Chri-
 stian should be as certaine of Gods
 promise concerning life euerlast-
 ing, as of other points in Religion,
 seeing there is the same truth in
 God alwaies : our faith is often
 mixed with doubting in this life. A-
 gaine, we doe not teach that euerie
 one is to beleue the pardon of his
 finnes, but onely he that is wearied
 and burdened with his finnes. *Come
 unto me* (saith our Sauour Christ,
 Mat. 11. 28.) *all ye that are weary and
 laden, and I will ease you.*

Thus then I haue made the point
 plaine; namely, what is the state of
 the controuersie betwixt vs and the
 Papists. Now I come to the se-

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cond point: namely, the prooffe of the truth: First, by the Scriptures; in the 103. Psalm and the 3. verse, the Prophet *David* stirreth vp himselfe to praise the Lord, *which forgiveth all thine iniquity, and healeth all thine infirmities*, saith he.

Hence I thus dispute: That for which the Prophet *David* praised the Lord, that did hee belecue: but he praised the Lord for the pardon of his sinne: *Ergo*, hee beleaved the pardon of his finnes. *Iob* also in 19. chapter and 25. verse, speaketh excellently to this purpose; *for I am sure* (saith he) *that my redeemer liueth*, and Saint *Paul* is a pregnant prooffe of this point; writing thus in the 2. chapter to the Galathians, the 20. verse: *I live, yet not I now, but Christ liueth in me, and in that I now live in the flesh, I live by the faith in the sonne of God, who hath loved me, and given him-*

himselfe for me. To this place *Bellar- mine* answereth, *Lib. 1. de iust. cap. 12.* That this place (as others the like) doth witnesse, onely the sufficiency of the merits of Christ.

For the taking away of this frivolous answer, marke, that first we haue gotten this : namely, that faith is of particular propositions : as for example, I may beleue that Christ died for me sufficiently. Secondly, *Saint Paul* did not onely beleue that the death of CHRIST was sufficient for him, but also that it was effectually for him ; as it is plaine out of 2. *Timoth.* the fourth chapter, the seuen and eight verses. *I haue fought a good fight, and haue finished my course : I haue kept the faith. From henceforth is laide up for mee the Crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that*

R 4
day;

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day, and not to mee onely, but vnto all them that loue his appearing. Furthermore, whatsoeuer wee must pray for, that must we belecue: but euery particular Christian must pray for the pardon of his finnes: *Ergo*, he must beleue the pardon of his finnes. To this argument *Bellarmino* answereth; *Lib. 3. de Iust. 13.* that wee must beleue, if we aske good things, and they bee expedient for vs: well then, hence I conclude thus: whatsoeuer is good for vs, and expedient, that must wee beleue: but remission of finnes is good for vs and expedient: *Ergo*, wee must beleue the remission of our finnes.

Excellently writeth *Bellarmino* out of *August.* in his 3. book *de Verb. dei*, and 5. chap. that *Oratio impetrat infallibiliter id, quod est necessarium ad Salutem ei, qui orat.* Prayer doth infal-

infallibly obtaine that which is necessary vnto his saluation that prayeth. Hence is the example of *St. Paul* answered, who prayed 2. of the *Corint.* the 12. chapter and 8. verse, and was not heard : wherefore let vs alwaies hold this golden rule of *Saint Augustine*, *Trac. 6.* in *Epist. of Iohn* : *pi semper audiuntur ad salutem, etsi non semper ad voluntatem.* The godly are heard alwaies vnto saluation, although not alwaies according to their will.

From the Scriptures I come to the fathers; first I will beginne with *Epiphanius*, who in his *Anchore of faith*, page 496. writeth thus: Christ was sent a Sauour, that hee might redeeme from bondage, *καὶ ἐγένετο ὁμοιωσιματίας ὑμῶν* & is made vnto me righteousness, sanctification and redemption : righteousness by faith, loosing sinne, &c.

Next

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Next vnto *Epiphanius* I adioyne *Chrysostome*; who in his fourth Homily vpon Saint Matthew, prescribing a potion against anger, writeth thus: *Et quod nam est illud poculum? pretiosus scilicet Christi sanguis, si, cum fiducia utique sumatur.* What is that Cuppe? the pretious blood of Christ, if it bee drunke with confidence in the merits of Christ.

Theophilactus writing vpon the 6. chapter of the Ephesians, hath these wordes: *Fidem hoc loco dicit, non vere religionis cognitionem, sed eam, que nihil hesitans, facit ut futura tam certa habeamus, quam habeamus presentia.* By faith he meanes in this place, not the knowledge of true religion, but that faith, which doubting nothing, doeth assure vs of things to come, as truely as of present things.

Basil in his short definitions
hath

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hath wordes to this effect:

Certo quis persuaderi potest, sibi demissa peccata esse, si odit iniquitatem & amat iustitiam. A man may bee certainly perswaded that his finnes are forgiven, if hee doeth hate iniquitie and loue righteousnesse.

Damascene likewise in his fourth booke and the eleuenth chapter saith, Faith is an vndoubted hope, aswell of those things that are promised of **G O D** as also of the obtayning of our requests.

So now I come from the Greek Fathers vnto the Latine writers: *Cyprian* in his booke *de Mortal.* hath this golden saying: *Si tibi vir grauis & laudabilis aliquid pollicetur, haberes utique, &c.* If a graue and a laudadle man should promise thee any thing, thou wouldest be-

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beleeue him. God doeth promise thee liue euerlasting, and dost thou doubt? To this testimonie *Bellarmino* answereth, that wee must beleeue Gods promises in particular, in respect of God, but his promise dependeth vpon our workes. If it were so, miserable certainly were our estate: wherefore let vs know, that the certainty of our saluation dependeth not of our selues, but on Gods grace. *Presume* (saith *August. Serm. 28 de verb. Domini*) *non de operatione tua, sed de Christi gratia: gratia enim saluati estis, inquit Apostolus: non ergo hic arrogantia est, sed fides: predicare quod acceperis, non est superbia, sed deuotio.* Presume not of thine owne workes, but of Gods grace, for by Gods grace ye are saued, saith the Apoſtle: it is not arrogancie but faith, to vtter that which thou hast receiued; it is not
pride

pride but religion. *Ambrose* in his
 first booke and sixt chapter, of a
 happy life, is worthy to be hearde :
Non gloriabor, quia iustus sum, sed quia
redemptus sum : gloriabor, non quia
vacuus sum peccato, sed quia remissa
sunt peccata. I vvill not reioyce in
 that I am righteous, but in that I
 am redeemed; I vvill not glorie in
 that I am vvithout sinne, but in that
 my finnes are pardoned mee. *Au-*
gustine in his 14. and 15. chapters of
 his meditations, vvriteth comfor-
 tably; *ubi portio mea regnat, ibi me*
regnare credo : vvhere my portion
 doth raigne, there I doe belecue
 that I shall raigne: vvhere my flesh
 is glorified, there doe I knowv that I
 also shall bee glorified: vvhere my
 blood doth rule, there I doe be-
 leeue I shall rule : although I am a
 sinner, yet I distrust not the com-
 munion of grace. *Spes* (saith *Pr-*
masi-

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masius, writing on the sixt of the Hebr.) *caelestia præmia absque ulla dubitatione credit sibi prouenire.* Hope without any doubting, doeth beleue that heauenly reward shall befall a mans owne selfe.

Bernard also in his first sermon of the Anunciation hath this excellent saying: I beleue the testimonie of conscience, which Saint *Paul* doth call the glory of godly men, to consist in three things: First, thou must beleue that thou canst not haue the pardon of thy sinnes, but by the mercie of God.

Againe, that thou canst haue no good worke, except he giue it thee. Lastly, that thou canst not deserue heauen by any good workes, except it bee freely giuen thee. Hee addeth further, but these, saith hee, are but the beginnings of faith; for thou must beleue also that
thy

thy finnes are pardoned thee ; and this is the testimonie which the holy Ghost doeth witnesse in our hearts.

I come to the Papists : *Ferus.* vpon the seuenteenth of Iohn hath these wordes : *in Christo si te per fidem & dilectionem inueneris , certus esto , te esse a deo prædestinatum.*

If thou doest find thy selfe in CHRIST by faith and loue, bee thou sure, that thou art prædestinated of GOD to eternall life.

The Catachisme of *Colen* writeth thus : It is required that a man doth certainly belecue, not onely the pardon of finnes to all that doe repent, but also that he beleue that his finnes are pardoned for Christs sake by faith.

Thus then I haue cleared this point of doubting, by the testimony of the holy Scriptures,
of

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of fathers and learned Papists : I come to answer some objections of Papists against this comfortable doctrine.

First, the papist objecteth thus : where there is no word, there can be no faith ; but there is no word for this special faith : therefore there can be no such faith. I answer, there is the word of God, for this special faith : as the examples and testimonie of holy Scriptures produced doe witness and testifye. I but faith the Papist, the word of God doeth not testifye, that *Peter* doth beleue. I answer, that is not the question ; the question lyeth as it was before propounded, yet the conscience of a Christian knoweth, that hee beleueth. 1. of the Corinthians the 2. chapter and 12. verse, *Now wee haue receiued not the spirit of the world, but the spirit*
which

which is of God, that we might knowe the things that are giuen vs of God. I, but saith *Bellarmino*, this is impossible; the heart of man is wicked and vnsearchable. Behold here a notable contradiction in *Bellarmino*, for in his 5. book of the losse of Grace, and the 11. chapter, hee saith, this place is to bee vnderstood of the wicked; then doeth it not hinder, but that the godly may know their hearts.

Secondly, saith the Papist, that faith which is not contained in the Creede is no faith: but this speciall faith is not contained in the Creed: *Ergo*, it is no faith. I would the Papists would allow the proposition, for then what should become of the Popes supremacy, Images, with other their trash of traditions? but I denie the assumption, and say, that this speciall faith is contained

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in the Creede; and namely, in the Article of remission of finnes.

To manifest the point a little, when a Christian doth beleue the resurrection of the body, doeth hee not beleue that his bodie shall rise againe? euen so when he beleueth the remission of finnes, doth he not beleue the pardon of his owne finnes? I, but saith *Bellarmino*, if this bee so, then is euery one an heretique that doeth not beleue the pardon of his finnes, for he that denieth an Article of the Creede is an heretique. I answered, that euerie one that denieth a sense contained in an Article, doeth not by and by denie an Article. Secondly I answered, that some denie the pardon of their owne sinne for a time, in respect of the combat betwixt the diuel and their owne consciences; yet doe they not denie, but that o-
thers

thers may beleue the pardon of their finnes. Thirdly I answere, that the godly shall haue the victory, as for the wicked, if they despaire, that hindereth not the question.

Thirdly, saith the Papist, if a man must certainly beleue the pardon of his finnes, what neede hee then aske the pardon of them at Gods hands? as wee beleue that the world was created, wee must not then pray for the creation of the world. I answere, this is a sottish obiection, for the world was created but once, but we sinne daily. Secondly, when we pray for the pardon of our finnes, we pray for the continuance of pardoning of the same. Thirdly, we pray that God would also more and more assure vs of the forgiuenesse of our finnes, for indeede our faith also is mixed with doubtings:

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and our consciences haue not such certainty, as if they enioyed heaven.

Fourthly, saith the Papist, who can be assured of perseuerance vntil his last end? I answere, hee that beleeueth, shall perseuere in faith; not by his owne strength, but by the grace of God, and the intercession of Christ; for as our Sauior Christ prayed, that *Peters* faith should not faile, so doth he pray for al the elect: and we haue diuers other plain and euident Scriptures to confirme this doctrine of perseuerance, as *Ierem.* 32.40. *And I will make an euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from mee.* In the 6. of Saint *Iohn*, the one and fiftie verse, our Sauior Christ saith, *If any man eate of this breade he shall*

shall live, &c. The Apostle *Paul* in 6. chapter to the Romanes, and the 8. verse, saith expressely thus: *Wherefore if we be dead with Christ, we beleeue that we shall also live with him.* So then perseuerance hath expresse warrant out of the holy Scriptures, and so I come to the vse of the doctrine.

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The first vse is comfort in al miseries and distresses; for what greater solace can there be, then for a man to be certaine of his saluation? as on the contrary, what greater grieve can there be, then for a man to be sure of his eternal damnation? And whereas the Papists charge this doctrine with pride, it is meere vanity: for *dicere se esse sanctificatum* (as *Augustine* saith vpon the 85. Ps.) *non est superbia elati, sed confessio non ingrati.* To acknowledge that a man is sanctified, is not the pride of
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the haughtie, but a confession of a gratefull and thankfull minde.

The second vse of this doctrine is, to vrge men to labour for the certainty of saluation, seeing it may be attained vnto: many labour for the Euidence of their landes, why then should they not labour for the Euidence of the heauenly iand of Canaan? and indeede what rest can any soule haue, so long as it hath no testimony of predestination, as *Bernard* speaketh.

But some men will say vnto me, how may we attaine to the certainty of saluation? I answered, the Apostle in the 8. chapter to the Romanes and the 15. verse, hath set downe the meanes, saying, *Yee haue not receiued the spirit of bondage to feare againe, but ye haue receiued the spirit of adoption, whereby we crie Abba father.* The way then to certainty

ty is by vncertainty: First, we must tremble and feare in respect of our sinnes; which feare the holy Ghost doth worke in mens hearts, by the preaching of the lawe: then must weelay hold on Christ by faith, which is wrought of the holy Ghost by the preaching of the Gospell: wherefore I maruell at the Plenefidians of this age, which say, they neuer doubted of their saluation: the truth is, these Plenefidians are Nullifidians; these men haue no faith.

And as I maruell at these men, so do I maruell at men that cannot abide the preaching of the law: O wretched men that fear to be humbled, least they should be exalted: that Preacher that can soundly humble a man, is like also through Gods mercie to giue him sound comfort. In a word, the way to

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heaven is by hell, and the way to exaltation is by humility, and the way to life is by death; and so much touching the vse of the doctrine.

Now I come to the second generall head; namely, the state and condition of this life, which is but a *Tabernacle*, and indeede (as it is in *Iob chap. 4. 19.*) *We dwell but in houses of clay.* Hereby first wee learne a notable lesson against pride; for why should clay be proude? or why should man bee proude of Tabernacles, which last but for a short time? (A slight kind of building, many times set vp in the morning, and throwne downe before night; resembling the frailty of mans life, whole birth and buriall wee often see in one day) yet is the pride of this age strange; for are not some proude of their very excrements?
name-

namely, their haire? againe, are not
 some proud of their beauty, which
 soone fadeth with a disease? and in-
 deede in many from the crowne of
 their heads, to the foules of their
 feete, there is nothing but pride: it
 is as a chaine vnto them, and coue-
 reth them like vnto a garment:
 some haue *Absolons* haire, I pray
 God they haue not *Absolons* heart,
Absolons haire, and *Absolons* end:
 some double their ruffes, yet haue
 they not a single penny for a good
 and godly vse: some haue loftie
 lookes, but base conditions. That
 which *Laurentius Valla* spake of
 the Popish Clergy, may I vtter, I
 feare, of the pride of men and wo-
 men, which liue in these daies: I
 thinke the Diuels would expresse
 the pride of this age, if they acted a-
 ny plaies in the ayre; and to main-
 taine their pride, how haue they
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racked their tennants ? infomuch that their yearely payments are fitly called rents, for they make poore tennants goe in rents : they deale with their tennants as men deale with their willowes, they will bee sure to loppe them euery fourth or feuenth yeare; they shall haue no time to get any head.

Againe, doe they not build as though they would liue euer, and cate as though they would die presently ? wherefore to these proude men and women I speake as the Prophet *Amo* doth in his 4. chap. and 1. verse; *Heare this word ye kine of Bashan that are in the mountaine of Samaria, which oppresse the poore & destroy the needy: remember your bodies are but tabernacles; remember that you dwell but in houses of clay; remember that in truth you are but dust and ashes. Whose hart*
is

is so hard, as the consideration of these things will not breake? what proud person is there which would not be humbled by the serious consideration of death? Secondly, in that we dwell but in Tabernacles: Hence let vs learn a holy contempt of this life in respect of the life to come: the course of the world is cleane contrary. *Omnia tanquam mortales, &c.* Wee feare all things like mortall men, but we desire all things like immortal Gods: me loue the world as though they should neuer depart out of it, the more they haue the more they desire; but alas, soone is their tabernacle dissolued: yet they think their houses and habitations shall continue for euer, euen from generation to generation, & cal their lands by their names; this their way vttereth their foolishnes, yet their posterity delight
in

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in their talke. *O homo, cum si homo, memento te esse hominem, & semper eris homo.* O man, seeing thou art but man, remember that, and thou shalt alwaies continue a man: *What shall it profite thee to gaine the whole world, and to loose thy own soule?* will this comfort thy tormented soule in hell, to thinke that thou hast left great possessions behinde thee? Nay, will it not vex thee above mans conceit, to thinke of thy happinesse in this life, when thou shalt be a companion with the Diuels in hell. *Miserum est fuisse felicem.* It is grieuous to a man to haue beene in good estate.

O mee, me thinkes I heare the greedy Cormorants of the world howling in hell: O that we had neuer knowre the world! Oh that we had followed piety when wee followed profite! O that we had run
after

after religion, when we ranne after riches ! O that we had hunted after heauen , when we hunted after honour : remember this all yee that forget God , and make Mammon and the world your God : remember this, yee griping vsurers , and greedy enclosers , which ioyne field to field vntil there be no habitation for the poore: take heede least you hedge your selues out of heauen, and digge your soules in the depth of hell ; for hell hath opened her mouth being ready to deuoure you and gapeth for you , without repentance.

And so from the contempt of the world, I passe to the third generall point, What death is; namely, a seperation of the soule from the bodie : it is not *interitus anima*, a destruction of the soule, but a parting of it from the body : and here is the

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the question fitly answered, How can the soule leaue the body? it leaueeth it euen as an inhabiter leaueeth his house; his house being pulled downe he must needs go forth; so the house of the soule: to wit, the body, being a place no longer fitte for the soule to rest in, needes must the soule goe forth. *Man* (saith *Solomon*, Ecclesiast. the 8. chapter and the 8. verse) *is not Lord ouer the spirit, to retaine the spirit, neither hath he power in the day of death*: vpon which words *Aben Ezra* a Rabin hath these words; *Ze happasme, &c.* That is, this verse doeth teach vs that the soule of a man is like vnto a prisoner, break the prison, the prisoner goeth out: euen so dissolue the body, the soule must needs relinquish the body. This is a singular cōfort for the godly against death, to know that the soule dieth not
with

with the body, but goeth to God that created it; & as this is a comfort so likewise is it great ioy, to thinke that it shal haue an habitatiō with God, not with men as it is here. Secondly, to thinke that it shall haue an eternall & euerlasting habitatiō, not a tēporal or trāsitory, as it is in the body. Lastly, to thinke it shall dwell in heauē with God; wherfore let all the godly cōfort, themselues with these cōforts: *an habitation in heauen*, whose hart would not that glad? so thē the godly, as *Cypriā* spea keth, *non amittūtur*, &c. they are not lost but sent before; why thē should the liuing sorow for the dead, as mē which haue no hope? Sorow is not simply condemned, but to be immoderately sorowful is condemned by the holy Ghost, and seeing the Holy Ghost hath condemned it, let all men bevvare of it, and

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and comfort themselves with these comforts here set downe.

And so I come to the last generall point; namely, what is our condition after death: *Wee haue an habitation, &c.* From hence wee doe first conclude against purgatorie, in this manner: If when the soule departeth out of the body, it goeth to heauen, then is it not tormented in purgatorie; but when it goeth out of the body it goeth to heauen: therefore it is not tormented in purgatory.

For the further strengthening of this argument, in the eight verse of this chapter these wordes are set downe: *Neuerthelesse we are bold, and loue rather to remoue out of the bodie, and to dwell with the Lord: Ergo,* nothing hindereth the godly from the presence of the Lord but the body. *Nazianzen* in his Oration of the
praise

praise of *Cesarius* noteth thus: *Sapientum verbis adducor, ut credam generosam omnem deoque charam animam, postquam corporis vinculis soluta hinc excesserit, ad dominum suum conuolare beatitudinemque percipere.* I am, saith he, induced by the wordes of the wise, to beleue that euery generous soule beloued of God, after that it is loosed out of the body, goeth to God and enioyeth happinesse; and this he proueth by this text which I now handle.

Eusebius in his 13. booke *De prae. euangelica*, proueth out of this place this point: namely, *πᾶσι τοῖς ἡλπιουσιν* That is, (saith he) promise is made to all that hope in Christ, that they shall liue an euerlasting and blessed life. Thus then the fathers gather out of this place the same doctrine which I haue collected.

Now let vs consider of *Bellar-*
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mines answere to this place: he answereth, that the Apostle doth onely say, that this heavenly house is open to the godly after death, and not before death; but all doe not straight way passe to heauen, because, he saith, if we be clothed and not found naked: whereby (saith he) he meaneth, if wee be clothed with merites we shall goe into heauen. Oh wretched corruption of Scriptures! The meaning of these words *if we be clothed*, is this: wee know we shal be clothed with heavenly glory, and therefore desire it with continuall desires: but whether wee shall be aliue to the coming of Christ, and so be suddenly changed we know not; so that the Apostle doeth as it were correct a former saying: I doe not say wee shall liue to the comming of Christ, but if we doe liue.

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This euery man may see to bee the meaning of this Scripture, and also see with what cursed glosses the papists corrupt the holy Scriptures. But I desire to know of *Belarmine* whether that wee are not sufficiently clothed, if we be clothed with the righteousness of Christ or no? Memorable is that speech of *Bernard* in his 60. Sermon vpon the Canticles, *Christi iustitia non est breue pallium, quod duos operire non potest.* The righteousness of Christ is not a short cloke that cannot couer two. For the farther confuting of this answer of *Belarmine*: consider how in his booke *de Sanct. bea.* and the 3. chapter, he prooueth out of this text, that the Saints doe presently after death enioy the sight of God.

Now if this answer were to the purpose, then might the Gracians

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likewise answere, that the Apostle saith, only that this heauenly house is open to the godly after death and not before death; but it doeth not follow that euery one immediately after death doth enioye the vision of God, but that he shall enioy the same.

Yet to proccede, let vs call to minde what *Anselm* hath written vpon this verse, these are his words: *Prædicatores ecclesie, postquam de corporibus exeunt, nequaquam per morarum spatia celestis patriæ perceptione differuntur: sed mox, ut a carnis colligatione exeunt, in celesti fide requiescunt.* The Christian Ministers after that they depart this body, are not abarred for a time from the enioyance of the heauenly country, but so soone as they goe out of the bands of the flesh, they rest in the heauenly faith.

Aquinas

Aquinas also in his Supplement the 69. quæes, prooueth out of this place, that the soule after death by and by doeth goe vnto heauen: wherefore this text of holy Scripture is a wyer whippe to scourge purgatory, which hath not a little pickt the purses of men, and hath exceedingly warmed the Popes Kitchen: let the Papists tosse and turne themselves neuer so much, yet shal they neuer wrest this place of holy truth out of our hands, but it shal be a hammer to batter down the walles of purgatorie: and as this place hath this power and moment, so likewise haue many moe places of holy Scriptures, the same might and power, against the painted and imaginary fire of fained purgatorie. In the 14. chapter of the Reuelation and in the 13. verse, it is thus written: *The dead which*

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die in the Lord are blessed, even so saith the spirit, for they rest from their labours, and their workes follow them: but all the godly die in the Lord, therefore all the godly rest after death in peace, and are not tormented with purgatorie. To this place *Bellarmino* shapeth a double answer: the first is, that the place is to be vnderstood of the last iudgement, they shall be blessed after the day of iudgement. Secondly, hee saith, it is to be vnderstood onely of Martyrs: this second answer confuteth the first, for if it be to be vnderstood of Martyrs, then is it not to be vnderstood of the day of iudgement: and this second answer is notably confuted by *Ribera* a papist, his words are these; *Communis expositorum sententia est, quam etiam Andreas Casariensis, &c.* The common opinion of interpreters which

which also *Andrew* of Cæsaria doth follow is, that this place is to be vnderstood of all the righteous: and he proueth this by the custome of the Church: the reason is, because to be in the Lord, is to be in him as liuely members: yea, the very drift of the place confuteth this exposition; for Saint *Iohn* purposeth to comfort all the faithful, yet are they not all Martyrs. But let *Bernard* speake in his 98. Epistle: *Non soli, qui pro Domino, sicut Martyres, sed qui in Domino moriuntur, sicut confessores, beati sunt.* Not only they which die for the Lord as Martyrs, but also they which die in the Lord as confessors are blessed. To add one place of Scripture more: our Sauour Christ in the 23. of Saint Luke, saith to the theefe vpon the crosse, *to day shalt thou bee with mee in paradise: Ergo,* there is no purgatory.

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To this place *Bellarmino* answereth, that *privilegia paucorum legem non faciunt*, the priuiledges of a fewe make not a law: this answer may be confuted out of *Bellarmino* himselfe; for in his booke *de Sanct. be* 1. chap. 3. he proueth out of this place that the Saints presently after death enioy the vision and sight of God; which cannot bee proued by the place, if that it be a speciall priuiledge, for so might the Gracians say it was a speciall priuiledge, and reason it selfe doth confute this answer, for the example of the thiefe is propounded as a comfort to all true conuerts.

From Scriptures I come to reasons against purgatorie: the first reason is this, after the sinne and fault be remitted, there can remaine no punishment; for the fault is forgiven by the merit of Christ, which
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is infinite and sufficient to take away all punishment ; therefore there remaineth no purgatorie fire. To this reason *Bellarmino* answereth thus : If Christ hath satisfied for every sin & al punishment due to sinne , why doe wee suffer death and so many miseries ? and least wee should answer , and say , that they are fatherly chastisements ; why are infants baptised then sicke (saith he?) by which answer it seemeth , that hee holdeth that Christ hath not answered for every sinne and punishment : Oh fearefull blasphemy ! for if Christ had not satisfied for the least sinne , how could he haue risen againe ? And touching his reason taken from infants : I say , who but an infant and childe would reason so ? for *Aquin* the papist holdeth , 3. *Par. quæ. 69. Art. 5.* No satisfactions are to be enioyned to these

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these which are baptised, for this is iniurious to the sufferings of Christ, as if he were not a full price for the finnes of those that are baptised. Thus then I returne the reason vpon his owne head: There remain chastisements euen in those that are newly baptised; yet no satisfactions for sinne: *Ergo*, punishments and chastisements proue not satisfactions for sinne. But some will say, why are Christians then corrected of God? I answere, there are many ends set down in the Scriptures, as conformity with Christ, (tryall of their faith, exercise of their patience and many others:) but where is any mention made of satisfaction?

And thus I come to a second reason: In Baptisme all punishment is forgiuen; but repentance is a second Baptisme: *Ergo*, all punishment is forgiuen.

To

To this *Bellarmino* answereth, that God dealeth more liberally in Baptisme, but hee streightneth his hand in repentance. Oh vn-sufferable blasphemy ! For wee must euer hold this position, deliuered by Saint *Ierome* in his 2. booke against the Pelagians, that *Sanguis Christi purgat nos ab omni peccato, tum in confessione baptismatis, quam in clementia penitendinis.* The blood of Christ purgeth vs from all sinne as well in Baptisme, where is confession of sinne, as in repentance, where is the mercy of God. Thirdly, if ther were any purgatory then might mē be called redeemers of themselves: but that is blasphemy. To this argument *Bell.* answereth, that a man may be called a redeemer of himselfe: thanks be to God that the Papists are not able to defend their damnable errours, but by such horrible blas-

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blasphemy. If there were no other thing this was sufficient to drive men from popery.

To quote fathers against purgatorie it is not my purpose; onely I will answer a reason of theirs, (which to an ignorant papist may seeme to beare the picture of truth) The Fathers(say they)praied for the dead: *Ergo*, there is purgatorie; how vaine this argument is, I trust I shal make manifest to al that haue not their vnderstanding darkened. *Eusebius* in his fourth booke of the life of *Constance* and the 71. chapter, saith, that the people praied for *Constantine* his soule, yet the same *Eusebius* in his first booke and first chapter saith expressely, hee was in heauen. *Augustine* praieith for his mother in his 9. booke of Confessions, and yet he beleeued that God had already done that which hee asked:

asked: so did *Ambrose* pray for *Valentine*, and *Theodosius*, yet he dreamed not that they were in purgatorie: yea, expressely hee saith, they were in heauen: in the masse, which goeth vnder the name of *Iames*; this prayer is extant: *Dominus animas beatas requiescere faciat, cum sanctis & iustis sua ipsius gratia & benignitate.* God of his grace and mercie grant that the blessed soules may rest with the holy and iust.

Hereby it is euident, that prayers were made for those which were blessed, and therefore not in purgatorie, *Augustine* saith 17. Sermon *de verb. Apost. Iniuriam facit Martyri qui orat pro Martyre*: He doth iniury to a Martyre, that prayeth for a Martyre, how must wee then interpret prayers for the dead? first it may be some were thanksgiuing: secondly it may be they prayed for the

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the resurrection: or lastly, they praised for encrease of glory. To proceede yet a little further in answering of this argument: it is certaine that prayers were made for the damned. *Prudentius* hath these verses.

*Sunt & spiritibus saepe nocentibus
Panarum celebres sub Styge feriae.*

That is, there are festiuall daies appointed euen for the spirits that are in hell. Now the papists themselves do vtterly renounce this, that any prayers should be made for the damned. Thus then as I hope this argument brought for purgatory, hath no power in it: I conclude therefore with Saint *Hierome* vpon the 6. of the Galathians: *Docemur norum dogma, quod latitat: dum in praesenti saeculo sumus, siue orationibus siue consilijs inuicem posse nos coadiuuari, cum autem ante tribunal Christi vene-*

*venerimus, non Iob non Daniel non
Noe rogare posse pro quoquam, sed v-*
numquemque portare onus suum.

We are taught a new opinion
which was hidde, to wit, whilest we
are in this present world, that we
may be holpen by praiers or coun-
sailes one of another, but when we
are come before the tribunall seate
of Christ, neither *Iob* nor *Daniel*,
nor *Noah* can entreat for any, but e-
uery man shall beare his owne bur-
den.

And here by the way (Christi-
an brethren) marke this point of
praier for the dead; a notable po-
licie and stratagem of Sathan,
whiles Men are liuing, and
their prayers may profite one
another, then doe they not
praye for one another, but
fall to cursing of one another,
but when they are dead then
do

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doe they pray for one another, as if their prayers were effectuell for the dead, where there is no such helpe: wherefore let men pray for one another whiles they liue, and let them giue ouer that fearefull sinne of cursing; for whilst they liue they may doe one another good, but after death no helpe can bee procured, for indeede presently vpon death euery man hath his iudgement.

Thus much concerning purgatorie. I come to the last doctrine: from hence we doe gather, that the soules of the Saints doe enioy the vision of G O D immediatly after death, and that they doe not sleepe vnto the day of iudgement. The argument is thus to bee framed: if that presently after death the soule hath his habitation in heauen, then it sleepeth not vntil the day of iudgement:

ment: but presently after death the soule hath his habitation in heauen: *Ergo*, it sleepeth not to the day of iudgement.

For the farther manifesting of this argument: that which the Apostle here calleth *an earthly tabernacle*, in the sixt verse he calleth expressly the body; and in the eight verse, he saith, that *wee are of good comfort, and had rather be absent from the body, & to be present with the Lord*: vpon which wordes the Remists haue this note. This place proueth, that the Saints departed now since Christ, sleepe not till the day of iudgement, and that they bee not holden in any seuerall place of rest from the fruition of God, till the resurrection of their bodies, but that they be present with God in their soules.

Againe, that which the Apostle

V

in

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in this verse calleth an habitatio¹³ not made with hands, but eternall in the heauens: in the fourth chapter and the seuenteenth verse, hee calleth an eternal waight of glory: by all which pregnant proofes it is cleare that the soules sleepe not.

To confirme this point with other arguments I holde it neede-lesse in many respects; onely I will answere an obiection taken out of the first Epistle of Saint *Paul* to the Thessal. the fourth chapter and the thirteenth verse: *I would not brethren haue you ignorant concerning them which are asleepe, that ye sorrow not euen as others that haue no hope: Ergo, the Saints doe sleepe* (may some man say) vntill the day of iudgement. I answere, it doeth not follow that the soules doe sleepe vntill the day of iudgement, for this place is meant of the bodies

dies

dies onely; and for this cause is the place of buriall, or the Church-yard fitly called κοιμητήριον. That is, a sleeping place, because the bodies doe there rest, and as it were sleepe vntill the generall resurrection: the vse of this doctrine is manifold.

First, it serueth to shew that many fathers may erre: *Stapleton* against Master Doctor *Whytakers* of blessed memory hath these wordes: *Tot antiqui patre; Tertulianus, Irenaus, Origenes, Chrysostomus, Theophilactus, Theodoretus, Oecumenius, Ambrosius, Clemens Romanus, Bernardus, &c.*

That is, were so many auncient Fathers, as *Tertulian, Irenaus, Origen, Chrysostome, Theophilact, Theodoret, Oecumenius, Ambrose, Clement* Bishoppe of Rome, and

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Bernard? were all these, say I, heretiques, because they helde that the soules doe not enioy the vision of God vntill the day of iudgement? by which testimony of the Papists it is cleare that many fathers may erre.

Secondly, this doctrine serueth to prooue that the Pope may erre, contrary to that which the Papists doe hold: concerning his not erring, *Langius* in his Chronicle in the yere of our Lord, one thousand, three hundred and thirty, Page 831. hath these wordes: *Iohannes Papa senio confectus desipuit misere, & qui ante contra hereticos laudabiliter diuersos certauerat, compluraque utiliter const tuerat, tandem & ipse oberrans docuit & predicauit, animas separatas non videre essentiam diuinam, quantumuis purgatas visione faciali, nisi post diem iudicii resumptis corporibus.*

That

That is, Pope *Iohn* in his olde age did pittifully doate, and he, who to his great commendations had striven against many heretiques and made many profitable constitutions; at length the same *Iohn* did erre, teaching and preaching, that the soules being seperated from the body, though pure, doe not see Gods essence face to face, vntill the day of iudgement, when they shall haue their bodies againe. This testimony doth plainly confute *Belarmine*s answer to the same; for he saith, that *Iohn* did but probably dispute the matter, to finde out the truth; but *Langius* saith expressely, that he both taught and preached, that the soules did not see God: yea, hee saith, that hee doated pittifully.

The last vse of the doctrine is, singular comfort vnto Gods seruants

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which are in misery in this world; for when they die they shal haue an habitation in heauen, euerlasting & from God himselfe, how pleasant then should it be to the godly to thinke of death? whereas on the contrary, the remembrance of death is very bitter vnto the wicked. What if we die exiles in this life? What if we want houses? What if we be in misery? What if wee bee deformed? seeing in the life to come, we shall haue an Habitation which passeth all the goodly buildings in the world. No Princes Palace is comparable to the Palace which we shall haue in heauen. If the certaine hope of a Lordshippe in this life will comfort a man that is but in a poore cottage, how much more will the certaine hope of a Kingdome in the world to come comfort the godly?

Let

Let not (therefore) the afflictions of this life daunt vs, neither let our eyes be too much dazeled with the buildings of this vaine transitory world, to lust and couet after them : but let vs looke forward, and cast our eyes to the goodly houses which we shall haue in heauen.

Indeede wee are oftentimes too much carried away with the loue and admiration of these earthly thinges, as the Disciples of our Sauour Christ ; who beholding the sumptuous building of the Temple, sayde vnto him *Master, see what manner of stones, and what manner of buildings are here :* but let vs consider that most diuine answere of our Sauior, *there shall not be left one stone vpon a stone which shall not be cast downe. Marke 13.1.2.* Wherfore to conclud, let vs know assuredly that al the buildings

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of this world are but Castles as I may call them, of come-downe and ruine: our euerlasting Castle is in heauen, vnto which the Lorde of his infinite goodnesse and mercie bring vs.

Now to make some short application touching this vertuous Ladie departed: First, her patience in afflictions is worthy to bee had in remembrance. Often did shee alledge that speech of the Apostle in the twelfth of the Hebrewes, and the ninth verse. *Moreouer wee haue had the fathers of our bodies which corrected vs, and we gaue them reuerence, should we not much rather be in subiection to the father of spirits that we might liue?*

Againe, concerning the certainty of saluation, she said with *Iob* in his thirteenth chapter and fifteenth verse, *Though he slay me, yet will I trust*

trust in him. And touching her life; what paines did shee take to heare Gods word? which, I feare, will bee a witnesse against many, that will not stirre out of doores to heare Sermons: what wisdom did she vse in reprobuing of sinne? what patience also? yea, what paines did she take in nurcing her children? adde vnto these her modesty and pietie, with care to preserve her family, which were euident to all that knew her.

I will not speake of her praying with her familie, nor of her instructing the same; which are knowne well enough: onely I say and conclude that besids al thesethings, *Lectiōe assidua & meditatione pectus suū bibliothecam Christi effecit.* by daily reading and meditating shee made her soule a Library of Christ: thus then I doubt not, but that her
earth-

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earthly Tabernacle being dissolued,
she hath an habitation from God
euerlasting in the heauens ; vnto
the which the Lord of his infi-
nite mercy bring vs , that
haue now presently
heard his holy
word. A-

M E N.

F I N I S.

